

The

Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, April 3, 1986

Published Since 1877

Western gospel's many faces mingle with voodoo in Haiti

By Marty Croll

PORT-AU-PRINCE, Haiti (BP) — Jesus Christ has made it to Haiti. Church bell towers rise from villages. Haitians say "if God wills" as easily as Americans say "how do you do." The people even have painted nearly all of their multicolored pickup-truck buses with phrases like "The Living God" and "Jesus of Nazareth."

But most of these seven million people know only as much about Jesus as others have told them. Only 20 percent can read. And until recently no one had translated the Bible into the common people's language.

Is Jesus a man who hangs limp on crucifixes in their Catholic churches? A god whose magic expands the power of voodoo? Someone who told followers to give things to those who obey certain rules?

A Southern Baptist missionary and an Episcopal priest say he is some of all three to many Haitians. They blame this confusion about who Jesus really is on the narrow and often culturally influenced interpretations of the gospel by missionaries and preachers from many American denominations.

Not all Americans with connections to Haiti feel so strongly. But Jack Hancox, sent seven years ago by Southern Baptists to open their work in Haiti, has a simple analysis: "We've taken all the polarity of religion in America, with its 239 million people, and forced it onto this little country of seven million."

As a consultant to the Baptist Convention of Haiti, Hancox has supervised a number of development projects in which American volunteers have helped provide pure water and agricultural, nutritional, and educational programs. The convention, largest of five such mission-related Baptist groups in the country, is made up of some 90 churches and more than 560 missions and preaching points that grew out of work by the American Baptist denomination, which started work in Haiti in 1923.

Traveling throughout the country, Hancox has seen how various regions reflect the flavor of the many denominations whose missionaries taught their faith there and offered their financial support. Collars, ties, and hats the people wear or don't wear, social structure, methods of hygiene or the lack of hygiene — these are signs of various teachings of the Christian groups.

Only the most isolated Haitians live

more than a few miles from a Christian church. In many back-country communities, the mission congregation is the hottest business going. Missions mean money and jobs.

Churches that have preached specific doctrines and then supplied their membership with a new standard of living have caused some Haitians to view Christian ministers like they have voodoo priests — as a channel to get their physical needs met, says Hancox. The majority of the people's ancestors practiced Haitian voodoo, which blends African spirit worship with Catholic saint idolatry. The Baptist Convention of Haiti takes a firm stance against practicing voodoo. But voodoo has left its mark on the Haitian mindset.

Much like the role of superstition in the United States, voodoo sometimes forms a backdrop for Haitian life. As pockets of Americans find security in blaming misfortune on Friday the 13th, black cats or walking under ladders, a traditional Haitian may blame the power of spirits over his own will for his pitiful circumstances.

Voodoo ignores the inborn gifts,

God-given purpose, or ability to change that a Christian discovers within himself. "The (traditional) Haitian's religious approach is looking for spiritual power to give him security and protection to help him go through the hardship of life," says Roger Desir, a Haitian Episcopal priest who attended Baptist Sunday Schools while growing up in Port-au-Prince in the 1930s and '40s.

"It is not redemption he seeks. Rather, he says, 'Here is an outlet,' and he'll plug into the outlet to get the power," explains Desir. At one point when Desir battled with personal problems, Christian friends warned him to proceed with caution because maybe someone was giving him the evil eye.

Such confusion has crippled many Christians' efforts to break cleanly from voodoo, and a Western gospel polluted with cultural requirements has failed to stress the power of Jesus to fully transform lives, Desir claims.

Since 1970 Desir has been working with others to translate the Bible into basic Creole.

Marty Croll writes for the FMB.



Happiness in Bangladesh

Baby goats enjoy their morning meal at James Young's miniature farm, Magura, Bangladesh. The mother has been eating leaves from the ipil-ipil limbs behind her. (Young is a missionary from Mississippi.) See story on page 7.—Photo by Anne McWilliams.

**SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES**
Historical Commission, SBC
Nashville, Tennessee

It's good news, America: "God loves you"

By Jim Newton

ATLANTA (BP)—It's good news, America: "God loves you."

That's the message Southern Baptists are trying to communicate to the entire nation this spring through a mass media campaign using radio, television, newspapers, billboards, and local church revivals.

"Good News America, God Loves You" is the theme of a series of simultaneous revivals in an estimated 30,000 Southern Baptist churches, most scheduled during the period from March 16-April 27. Each church, however, is scheduling its own meetings, so dates may vary throughout the nation.

"This is the biggest simultaneous revival effort ever planned by any religious group in the United States," said William G. Tanner, president of the Southern Baptist Home Mission Board, which is coordinating the nation-wide effort.

Robert L. Hamblin, the board's vice president for evangelism, and a former Mississippi pastor, said he and other evangelism leaders are praying at least one-half million Americans will become Christians as a result.

"Good News America" is the most thoroughly planned, organized, and coordinated evangelistic effort Southern Baptists have conducted, added Richard Harris, director of the mass evangelism department of the Home Mission Board.

Harris estimated Southern Baptists involved in the campaign will give away more than 10 million New Testaments and Scripture portions during "Good News America." Already, he said, more than 9 million Scrip-

ture portions have been distributed.

Tom McEachin, associate director of the board's mass evangelism department, predicted before the revivals' end almost every person in America will have heard the "Good News America" ads on radio or seen them on television, on billboards, church banners, or in newspapers.

One-fourth-page ads will appear, for example, in USA Today's nationwide editions on April 9, 15, and 24, and they already have been published on March 7 and 24.

For the first time, CBS-TV has given approval for a Southern Baptist-produced public service announcement telling viewers there is good news and that God loves them, said McEachin. He estimated the value of the public service announcements on CBS to be the equivalent of \$300,000 to \$500,000 in paid time for each spot broadcast.

Three television and four radio spots were produced and distributed by Jolly Communications, a public relations firm in Louisville, Ky., headed by Alan G. Jolly, a Southern Baptist layman.

Each spot concludes by saying "Good news America: God loves you. More than 14 million Southern Baptists invite you to enjoy the abundant life in Christ," or something similar.

Printed promotional materials, including banners and lapel pins, were produced by Arthur Davenport Associates, a church promotional agency based in Oklahoma City, headed by Al McCartney, another Southern Baptist layman.

Jim Newton writes for the Home Mission Board.

Editorials..... by don mcgregor

Gambling is still with us

As this is being written, both the lottery issue and pari-mutuel gambling are very much alive in the Legislature. Both are supposed to have died, but various parliamentary tricks and emotional rhetoric have managed to keep them alive as opposition has waned. They are tied in with the effort to extend the session and Gov. Bill Allain's determination that there be a budget cut and no tax increase. Supporters of gambling are claiming there is no other avenue of needed revenue.

The House is going along with Allain. It has voted to extend the session, and that will give an opportunity for the gambling bills to be passed. The Senate is trying to get the legislative session ended at the regular time, which would almost necessitate a tax increase, perhaps to be passed in a special session, according to some observers.

Nevertheless, as the issue is heating up on the legislative floors, Baptists are coming in for some hard words. Two representatives, Charles Capps of Cleveland and Charles Williams of Senatobia have criticized Baptists severely for opposing gambling, which they claim would offer a source of revenue. Williams claimed that Baptists are doing very little if anything to relieve poverty in the state. And Capps noted that Mississippi College started from a lottery.

They are probably correct on all counts. We do oppose gambling. And there doesn't seem to be much that we have done about poverty. Mississippi College did start with a lottery by the city of Clinton, but that was years before Baptists took it over.

Be that as it may, the gambling bills

are dangerous regardless of what we do or have or have not done about poverty. Two pieces on this page speak to that issue.

One is by Bill Alexander of Cleveland, who retired just before this session as president pro tempore of the Senate. The other is by Cecil Roberson, who is a retired missionary to Nigeria and who now lives in Meridian.

While Baptists may not be doing much about the poor of the state, the state doesn't need to be taking money away from them to keep from having to increase taxes for the more affluent.

And it is the poor who would play the lottery in an effort to better their lot.

Our legislators need to hear from us about these matters.

Additionally, it would have been well if Charles Capps had checked the facts a little more closely before connecting Baptists to the fact that Mississippi College began from a lottery. The lottery was held by the city of Clinton, as noted, along about 1823. Baptists took over the school along in the 1850's. Legislators complain about the fact that many people who contact them do not know all of the facts. It seems that the reverse is true also.

By the time this is read, the lottery and pari-mutuel issues may be settled. Deadlines demanded that this be written in advance, however; and the issues are too important to ignore. Besides, the gambling issue will continue to rear its monstrous head. We need to let our legislators know that we don't want it under any circumstances.

Guest opinion . . .

Don't need a lottery

By Bill Alexander

Twenty-one states now have lotteries. The closest states to Mississippi with lotteries are Missouri and West Virginia. No southern state has a lottery. In 17 of these 21 states, Scientific Games, Inc., handles the lottery. Scientific Games, Inc., is a subsidiary of Bally Manufacturing, Inc., an international casino operator, with casino around the world. One of them is called Bally Park Place Casino in Atlantic City. Bally is the leading manufacturer of slot machines and gambling paraphernalia.

Scientific Games, Inc., or Bally, spent \$1.08 million in putting the lottery across in California and spent \$200,000 in putting it across in Arizona. Their first contract in Arizona to operate the lottery was \$5 million. They have said that if they could get the contract to run the lottery in Mississippi they would offer to guarantee the state \$50 million a year for five years. This is getting close to being illegal, in fact it is not illegal; and it proves that Scientific Games would make too much money out of the lottery.

There are a good many reasons why

the state should not go into the lottery business:

1. The government's job is to protect people. The constitution says that the government shall provide for the common defense and promote the general welfare. The federal government protects people with the armed forces and the FBI. State government protects people with the Highway Patrol and drug enforcement. The city and the county protect people with police protection and fire protection. The lottery does not protect people. It exploits people. It preys on the weaknesses of people.

2. A lottery is an inequitable tax. The lottery is paid by poor people and by people in the low income bracket. Corporations do not buy lottery tickets and businesses don't buy lottery tickets. Only poor people buy lottery tickets. The lottery preys upon the dreams of the poorest people.

I saw Rep. Leslie King of Washington County on the television about a year ago. He said that he had been for a lottery until he went to a northern state and watched the people

Guest opinion . . .

A Citizen who doesn't want a state lottery

By Cecil Roberson

The proposal of one Robert Mote, president of Scientific Games, Inc. of Atlanta relative to the establishment of a government lottery in Mississippi strikes me as an offer of a bribe. Mr. Mote promises to guarantee in writing for a period of five years \$50,000,000 annual income to the Mississippi state treasury from the proceeds of the proposed lottery. This period would begin upon the completion of a contract between Mr. Mote's corporation and a state lottery commission yet to be appointed.

With the assistance of a story by Mr. Shawn McIntosh on page one, Section

B of the Clarion Ledger, Jackson, Mississippi, of March 19, 1986, the following figures represent what might be expected of such an arrangement:

Estimated total annual revenue on lottery \$155,000,000
Estimated revenue to state, annually (Based on 32½ percent of total) \$50,375,000
Prize to winner (My estimate, Mr. McIntosh did not propose such a figure) \$1,000,000
To Scientific Games, Inc., annually \$103,625,000
Do what you will with these figures,

as they must, for the present, be deemed hypothetical. But let me carry you on a little journey in fantasy. After 25 years of regular subscription to the lottery out of your family budget you take leave of your disappointed, embittered, impoverished colleagues in covetousness—and win! Through these years you have dreamed of this day. You were promised \$1,000,000 if you won. You extend your greedy little hands and with visions of grandeur obscuring the real world, accept a check from the state lottery commission. But when your excited imagination settles down you

realize that it is drawn for only a fraction of \$1,000,000,—say, \$50,000, since we are dealing in hypothetical figures. And you are promised this amount each year to come—world without end, until the total is realized—and has been spent.

One million dollars less \$50,000 leaves \$950,000 of your expected prize—which someone is keeping for you, on which you evidently will not receive interest. The advantage of having the total amount of the prize in a lump sum will never be yours. Whatever you had dreamed of doing (Continued on page 11)

Growing Irresistible Force



Good News, America

Good News America, God Loves You simultaneous revivals begin Sunday in South Mississippi. Evangelistic crusades will be held all across the southern part of the state during next week. Revivals for the northern part of the state begin on April 20.

These are days that demand the best of all of us. We cannot afford to approach these simultaneous revivals with less than an all-out effort. We have been planning for them for years, and so we should be ready to offer our best. On the other hand, our baptism rate has not been as healthy in the past few years as it should have been. We must give our best in order that souls outside the Kingdom will be

led to faith in Christ during the days of these revivals.

The good news for Mississippi and all of the rest of the country is that God loves us, his own; and he also loves those who have not as yet planted their faith in him. So the good news for those who have not placed their faith in God through Christ is that God loves them. Their hope is that those of us who have already taken that step of faith would be gracious enough to show them the way also.

The days of Good News America, God Loves You are upon us. Let us not let them get past without making them count in a harvest of souls.

stand in line and spend their whole paycheck buying lottery tickets, hoping in vain that they would win.

3. They say the sales tax is a regressive tax, but nearly all of this money comes back in circulation. On the other hand, the lottery is not only regressive, but it is inefficient. The winners get from 38 to 40 percent of the total dollars. Scientific Games will get anywhere from 15 to 30 percent of the total dollars, and only 38 to 40 per-

cent of the money will go into the state treasury as taxes. Compare this to the sales tax or the income tax where at least 97 or 98 percent of this tax goes into the treasury, and you see how inefficient this tax is. Further, 60 percent of the money goes to winners and to Scientific Games and is taken out of circulation.

4. Lottery will hurt business. They say that there will be about \$180 (Continued on page 11)

The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street
P.O. Box 530

Jackson, Miss. 39205

Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Assistant Editor
Evelyn Keyes Advertising Coordinator
Florence Larrimore Editorial Assistant
Renee Walley Circulation Assistant
Betty Anne Bailey Financial Records
Irene Martin Computer Operator

Baptist Record Advisory Committee: Martha Chambless, Oxford; Ferrell O. Cork, Jr., Aberdeen; Marcus Finch, Meridian, chairman; Bruce Hill, Lexington; Gary Holland, Pascagoula; Owen Lusk, Magee, vice-chairman. Ex officio, Evelyn Keyes, Jackson, secretary.

Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 110

Number 9

The Baptist Record

Pickering to subcommittee

Reconciliation requires humility, chairman says

By Dan Martin

ROANOKE, Va. (BP) — "Reconciliation requires honesty, humility and hope," Southern Baptist Convention Peace Committee Chairman Charles Fuller said in a pre-Easter statement.

Fuller, pastor of First Church, Roanoke, Va., made his comments in the wake of reports some elements of the SBC are "misusing" a Diversity Statement adopted by the 22-member convention-mandated group during its February meeting.

The Diversity Statement discusses "significant theological diversity" present in the six seminaries which is "reflective of the theological diversity within our wider constituency." It goes on to specify four areas of diversity: the historicity of Adam and Eve, the historicity of "every event" in Scripture, the authorship of books of the Bible, and the miracles.

Then, it goes on to note the Peace Committee "is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately co-exist and work together in harmony to accomplish our common mission."

Following the release of the state-

ment, reports circulated some persons were using the statement as "proof" of the alleged liberalism within the SBC seminaries, which have been at the center of a seven-year battle within the 14.4-million-member denomination.

Others have expressed fear the statement is a "smoking gun" handed to more conservative elements in the denomination and will be used to "kill off" more moderate Baptists, particularly those who are employed by the denomination.

In his statement, Fuller said: "If Southern Baptists are going to be reconciled and be useful to the Lord, we must learn to handle our deliberations with care. The statement recently adopted by the Peace Committee serves as a glaring example."

"The statement is an honest attempt to do two things — to illustrate the reality of our theological diversity and to assert our conviction that it remains possible for Southern Baptists to do missions together and that we should seek necessary ways to do so."

"Reconciliation requires honesty, humility, and hope. If someone's in-

terest is to see us reconciled, he or she will handle every ingredient of that reconciliation with respect and responsibility."

Fuller also told Baptist Press he has appointed subcommittees to deal with political matters in the convention and negative designation of Cooperative Program funds, two items which will occupy much of the agenda of the next Peace Committee meeting, scheduled April 3-4, at the Dallas/Fort Worth Airport.

"Our agenda for the next meeting will devote Thursday afternoon, first to hearing reports and recommendations resulting from the updated response and the input provided by agency leaders and seminary presidents in conjunction with our committee visits," Fuller said. "Time will be provided Thursday night for subcommittee work and we need to devote Friday to discussion of politically-related issues in the denomination."

After the committee adopted the Diversity Statement in February, Fuller said the attention of the committee will shift off theological issues (Continued on page 4)



Eddy Nicholson, "America's Rocking Chair Philosopher," speaks at the banquet, during Men's Conference.

'Lay people are ministers,' Bill Causey tells men

By Rosa Lee H. Jones

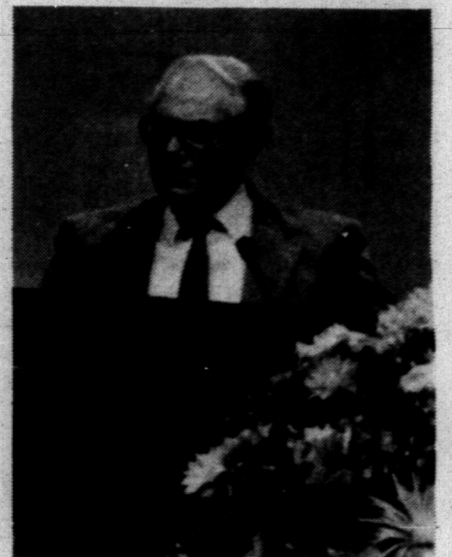
"Lay people are ministers," Bill Causey, pastor of Parkway Church, Jackson, told more than 350 men gathered for the Mississippi Baptist Men's Conference. Causey was host pastor and one of several speakers at the annual meeting which centered around the theme of "Giving Men."

Causey reviewed Findley Edge's book *The Doctrine of the Laity* for the group. He said the book says in the Old Testament, God charged Abraham, a lay person, and his heirs to be "ministers on mission." But they thought they were favored rather than "on mission." God had to decide if they could be redeemed. Or was a new Israel necessary?

"As the new Israel, we need to see that if we do not carry out the mission we will forfeit the opportunity (God has given us)," Causey said. He added that it is "not just the leader, the clergy, but all the people of God." He said Edge puts forth a "strong doctrine for lay people (to be seen) as ministers."

Causey said the book teaches that the obligation of the people of God is to do in the world what Christ would do if he were still here, that there needs to be a balance between devotion to Christ and social action, or carrying out Christ's work.

The charge to the pastor is the need to focus on equipping the lay person. Edge points out that many times pastors tell lay people what to do but do not tell them how. Causey concluded by saying God has given gifts to all and didn't plan for them not to be used... lay people need to identify their



Earl Kelly addresses Mississippi Baptist Men's Conference.

gifts and prepare themselves for service.

Edge's book is being recommended for studying for churches in the April doctrine study.

In a missions message, Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, reminded the gathered group of the total loyalty of the character Friday to Robinson Crusoe. He said only two forces pull at men for loyalty: mammon and Jesus Christ. He said it is necessary to be aware when loyalty lies and to make a decisions and actions in light of that loyalty.

The conference included smaller groups meeting together in areas of interest and saw the forming of a new fellowship group. The group, which is headed by its newly elected president, Ron Kirkland, focuses on the educator in missions. Kirkland is dean at Clarke College.

In announcing the formation of the new fellowship, Kirkland pointed to the large number of Baptists who are involved in education around the state. He said he believes this fellowship has something special to offer missions due to the wide variety of areas of interest and skills educators have. He pointed out that educators can bring expertise to missions in traditional fields such as reading and language, but also in vocational education such as auto repair.

The Education Fellowship joins fellowships in Agriculture, Church Renewal, Ham Radio, and Retirees. Other morning meetings included: Brotherhood Overview, Mission Service Corps, Volunteers on Mission and

(Continued on page 5)

Convention theme chosen

"Love never fails"

By Dan Martin

ATLANTA (BP) — "Love never fails," a Scripture reference from I Corinthians 13:8, will be the theme of the 1986 annual meeting of the Southern Baptist Convention, scheduled June 10-12 in the Georgia World Congress Center in Atlanta.

"Our hope is that love will be the prevailing atmosphere of our convention," said Fred Wolfe, chairman of the 1986 SBC Order of Business Committee, which is responsible for planning the meeting.

"We do have honest differences,"

said Wolfe, pastor of Cottage Hill Church, Mobile, Ala. "But with the convention theme we are saying we can walk together in love."

The 1986 meeting—similar to the 1985 convention in Dallas—faces the possibility of a record number of messengers, logistical problems and the likelihood of controversy.

Wolfe said the six-member Order of Business Committee "is committed to assisting the president and the messengers to have as easy a time as possible. We want the messengers to be able to express themselves and to feel they have had an ample opportunity to participate."

Wolfe estimated there will be more than 50,000 messengers at the convention, topping the record 45,519 registered in Dallas. Prior to Dallas, the record was set in 1978 in Atlanta, when 22,872 persons registered.

The chairman noted the Georgia World Congress Center—a sprawling facility in downtown Atlanta—"is adequate to handle us, but moving 50,000

(Continued on page 4)

Baptists give aid to hungry in Mississippi

Home Mission Board hunger funds distributed in Mississippi during 1985 totaled \$13,300, given to 892 families and 22 individuals, reports Richard Alford, consultant, Cooperative Missions Department, Mississippi Baptist Convention Board.

Besides this, local churches or associations outside the Hinds-Madison area gave \$7,460 for aid to the hungry. Hinds-Madison churches gave \$4,526, distributed through the Hinds Baptist Center, where a seven-day supply of food was given to each of 2,526 individuals.

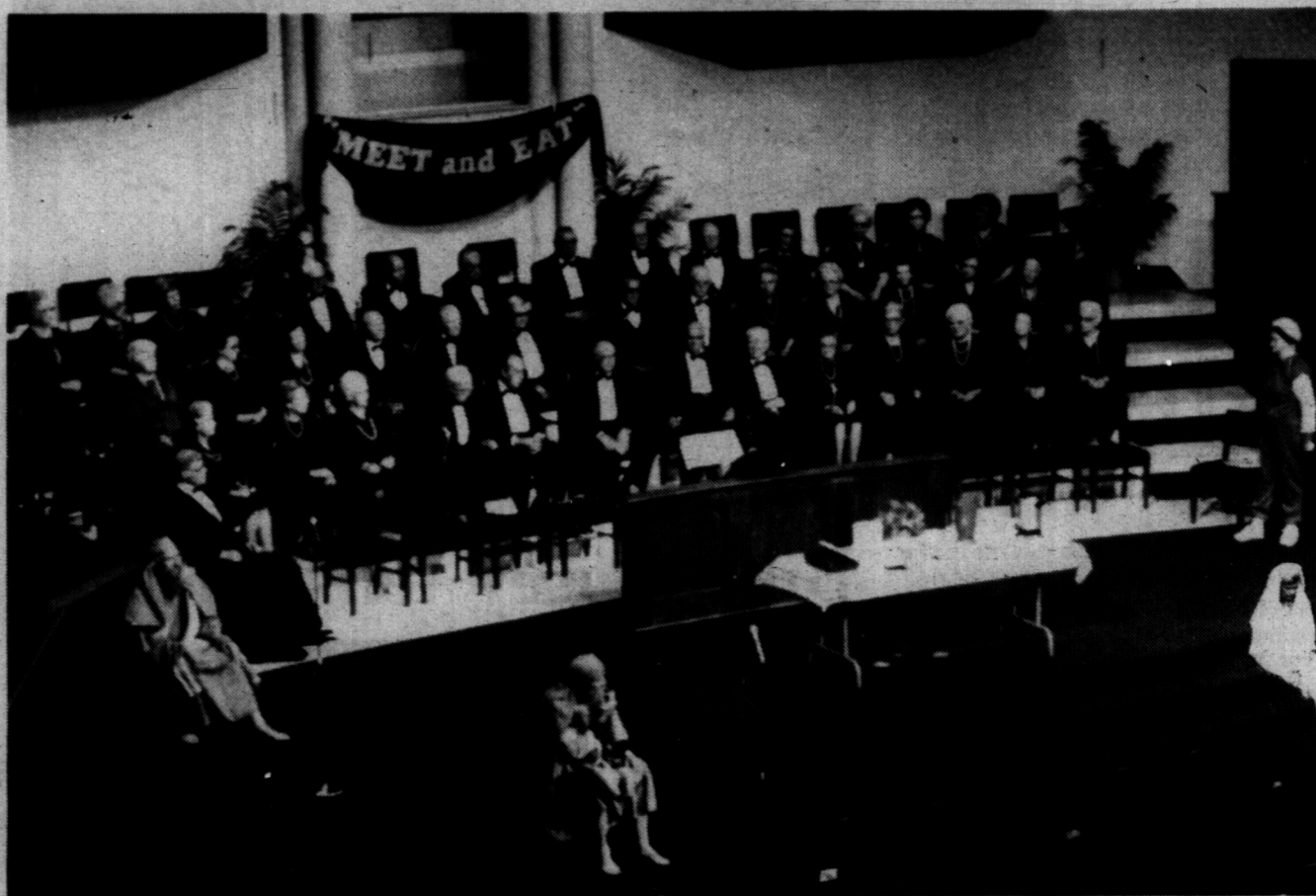
Alford said there are 800,000 eligible for food stamps in the state, and that 300,000 are looking for jobs, when only around 40,000 jobs are available.

Since January of 1986, Home Board hunger funds have been distributed to the needy in five associations of the state, he reported. These are Pike, Gulf Coast, Lauderdale, North Delta, and Jones.



Byron Cutrer, minister of music, First Greenville, provides music.

Senior Adult Corner



The senior adult choir of Parkway Church, Jackson, the Heavenly Sunlight Singers, presented the premiere performance of a new senior adult musical, "Meet and Eat (There IS Something More)," at Parkway Church. A drama accom-

panies the musical. Characters in the drama, shown on stage, were, left, Moses, Bethel Ferguson; man in wheelchair, E. T. Jenkins; Caleb, Robert Kemp; Cornelia, Carolyn Madison; and Sara, Sara Ferguson. Gayle Garrett is director of the choir.

Parkway senior adults premiere "Meet and Eat"

The premiere performance of "Meet and Eat (There IS Something More)" was presented March 25 at Parkway Church, Jackson, before an audience of 800 persons.

The presentation was by the Heavenly Sunlight Singers, the senior adult choir of Parkway Church. Gayle Garrett is the director.

"Meet and Eat (There IS Something More)" is a drama/musical for senior adult choirs. It was written by Ann B. Colbert and Irene Martin, both of Forest. Irene is also pianist at First Church, Richland, and computer operator for the Baptist Record.

Horace L. Kerr, supervisor of the senior adult ministry for the Baptist Sunday School Board, was the featured speaker. Kerr is a native of Mississippi and at one time was minister of education for First Church, Jackson. Later he was ex-

ecutive director of the Governor's Council on Aging during the administration of Bill Waller. He went from that position to the Sunday School Board to initiate the work with senior adults and single adults for the newly formed Family Ministry Department of the board. He is the author of a book on senior adult work titled *How To Minister to Senior Adults in your Church*.

The choir presentation followed Kerr's remarks. The Heavenly Sunlight Singers is a choir of 40 voices. The average age is 80. The choir has been invited to present the musical again May 20 during the first senior adult week at Gulfshore. Clark Hensley, retired executive director of the Mississippi Baptist Christian Action Commission, who attended the premiere performance, is in charge of arranging the senior adult program at Gulfshore. He is now part-time fami-

ly ministry consultant for the Mississippi Baptist Convention.

Accompanists for the choir on piano and synthesizer is Tricia Dennis. The organist is Cheryl Worley. The drama portion of the presentation was directed by Bobby Everett of the Parkway staff.

Bill Causey, pastor of Parkway Church, gave the welcoming remarks and delivered the opening prayer. Don McGregor, editor of the *Baptist Record*, who wrote the introduction to the musical, which is designed to be read at each performance, read the introduction at the premiere. He also introduced visitors who are involved in senior adult work and who were involved in the composition of the musical.

A reception hosted by Parkway Church for all who attended followed the presentation.

Convention theme chosen

(Continued from page 3)
or 60,000 people into the meeting hall is going to be difficult and time consuming."

Convention planners estimate it will take two hours to move that many people from the entrance down two escalators and into the large halls.

"This is going to require a lot of patience on the part of the messengers," Wolfe said, urging people to be "courteous, kind, and Christian" in their behavior toward one another and

toward ushers and others responsible for assisting them in getting into the convention.

Wolfe said the convention center will be open Sunday afternoon and all day Monday for preliminary meetings—Woman's Missionary Union annual meeting and the Pastors' Conference—and to allow messengers to register.

At 7 a.m. Tuesday, the convention center will open, but admittance will be limited to those who are registered

messengers, program personalities, and the news media. Persons wishing to register also will be allowed to go to the registration area on the main floor.

"Persons who are not in one of those categories should not even come to the World Congress Center," Wolfe said. He added there is expected to be no overflow space for the seating of non-messengers, particularly Tuesday and Wednesday morning. Wolfe said

(Continued on page 9)



Principals involved in the new senior adult musical, "Meet and Eat (There IS Something More)," stand in a receiving line at Parkway Church, Jackson, where the musical was premiered. Horace Kerr, supervisor of the senior adult ministry for the Sunday School Board, was the featured speaker for the occasion. He is at far right. At left is Ann Colbert of Forest, who teamed with Irene Martin of Harpersville, second from right, to write the musical. Clark Hensley, retired director of the Mississippi Baptist Christian Action Commission and now consultant for the family life ministry, including senior adult work, for Mississippi Baptists, stands at center, and to his right is Mrs. Hensley.

Reconciliation requires . . .

(Continued from page 3)
and onto political issues. He said the political matters should be discussed as thoroughly as theological issues have been.

Fuller said that a political issues subcommittee, to be chaired by Peace Committee Vice Chairman Charles Pickering of Laurel, Miss., will deal with several issues, including voter registration, voter irregularities, the powers of the president and ongoing political activities. Named with Pickering to the subcommittee and Jodi Chapman of Wichita Falls, Texas; Herschel Hobbs of Oklahoma City; John Sullivan of Shreveport, La.; and Ed Young of Houston.

To chair the committee to study the

effects of negative designation will be Robert Cuttino of Lexington, S.C. Members are Christine Gregory of Danville, Va.; Albert McClellan of Nashville, Tenn.; Ray Roberts of Asheville, N.C.; and Daniel Vestal of Midland, Texas.

Dan Martin is BP news editor.

Village honors . . .

(Continued from page 5)
formerly of the Village staff, spoke words of appreciation and sang a musical tribute. Personal gifts were presented from the staff by Henry M. Glaze, director of programs and from the trustees by President Cummings. The benediction was led by Kermit D. McGregor, director of public relations.

EQUITABLE'S ULTIMATE 100% MEDICARE SUPPLEMENT

Companion 700 High Option Plan
Helps pay for what Medicare doesn't pay — Benefits for:

- Hospital, nurses and first three pints of blood.
- All Medicare, Part A, deductibles for hospitalization
- 100% of eligible hospital charges beyond Medicare, Part A, for an additional 365 days
- Physicians and Surgeons expense benefit, payable in or out of hospital
- Skill Nursing Home or Extended Care Facility
- Prescription Drugs & Medicines at Home (Endorsement-73)

For Full Information Phone 924-4442

Or Fill out Coupon and Mail to:

Equitable Life and Casualty Ins. Co.
Hutton Insurance Agency

P. O. Box 20257, Jackson, MS 39209

Name _____ Age _____
Street _____
City _____ State _____
Phone _____ Zip _____

Underwritten by Equitable Life and Casualty Ins. Co.

BR2

Committee on Boards meets under shadow

By Dan Martin

NASHVILLE, Tenn. (BP)—Under the shadow of twin lawsuits, the 1986 Southern Baptist Convention Committee on Boards, Commissions and Standing Committees met March 13-14 to nominate 213 persons to places on SBC boards of trustees.

The committee is the focus of two lawsuits—one in federal court and the other in Georgia state court—filed by nine laypersons from eight states, challenging the election of the committee at the 1985 annual meeting of the SBC in Dallas.

The suits seek to have the election of the committee declared invalid and to prevent the group from reporting at the 1986 annual meeting, scheduled June 10-12 in Atlanta.

Harold C. Bennett, president of the SBC Executive Committee, briefed the committee on the lawsuit, saying the SBC's primary defense is that the issue regards the "internal governance" of the convention, a "purely ecclesiastical body," and that the U.S. Constitution prevents any court from interfering in internal matters of religious groups.

He told the committee U.S. District Judge Robert Hall has not ruled on the SBC's motion to have the suit dismissed, nor has the judge ruled regarding whether the committee was legally elected, whether it could meet and whether it can report. In the absence of a ruling, Bennett said, the committee was meeting, although an adverse ruling by Judge Hall could wipe out its work and leave the convention in limbo, with the possibility of having to nominate all 213 persons from the floor during the annual meeting.

The responsibility of the Committee on Boards, under the SBC Constitution, is to nominate persons as directors or trustees of the Executive Committee, four general boards, six seminaries, seven commissions, Southern Baptist Foundation, three standing committees and Southern Baptist representatives to the Baptist World Alliance and North American Baptist Fellowship.

Currently, 949 trustees are on the boards of the 24 entities. Under the SBC system of rotating boards, about 25 percent of the positions on each board or committee become vacant each year, about half of which are eligible for a second term.

The 1986 Committee on Boards acted on 213 positions, of which 102 were held by persons eligible for renomination to a second term and 108 posts which require new nominees. Three positions were not refilled because of previously approved plans to decrease board sizes.

Unless an adverse ruling is handed down by the federal judge, the names of those appointed and any other actions taken by the committee will be released through Baptist Press April 24-25, Bennett said.

Prior to going into executive session, the committee voted to adopt three resolutions which have guided previous Committee on Boards.

One of the resolutions is that if a person is eligible for second term, he or she will be reappointed "unless there is good and sufficient reason" not to do so. Another says Committee

on Boards members will not nominate for first terms members of the Committee on Committees which nominated them. The third is that members of the Committee on Boards will not nominate fellow Committee on Boards members for first terms.

The action was taken without opposition.

Lee Roberts, a layman from Marietta, Ga., said the committee named him spokesman and adopted provisions that "no one else will speak to the press, Baptist Press, the state Baptist newspapers, the secular press or 'interested parties' about the work of the committee."

When asked if he believes the report of the committee will be "healing" to the denomination, Roberts said: "Healing is kind of hard when you have two sides who, for theological purposes, say they can't compromise their positions. I believe it is the responsibility of the Committee on Boards to bring to the convention the very best nominees we can bring for any and every position."

Roberts added he does not think "it is the responsibility of the Committee on Boards to get rid of (at the seminaries) anything we don't approve of."

He said: "I personally believe in inerrancy. I would like to see that the people I have anything to do with nominating are inerrantists, but at the same time, I don't feel I have that right."

Roberts said after he was named to the committee in 1985, he wrote to "leaders in the state (Georgia) on both sides of the aisle and asked them for their nominations. I did not receive a single nomination from those on the 'left side of the aisle,' although I did get one letter thanking me for my letter and another from a pastor who said he would send some suggestions later."

Since he asked for suggestions and received none, Roberts said he thinks it would be unfair if the Georgia nominees are challenged.

Roberts became chairman of the committee when he was elected during the February meeting of the SBC Executive Committee, replacing Tom Elliff, who left Colorado to accept the pastorate of First Southern Baptist Church of Del City, Okla.

Since being elected, he said he has written all of the members and "tried to call as many as I could."

The members, he said, were "well prepared for their work. I told them as we finished, that I think the meeting had the best Christian spirit of any meeting I had ever attended. There was no bickering or tempers and we had agreement in almost every area from the beginning."

Dan Martin is BP news editor.

Prospect Discovery workshop offered

A workshop for Evangelism Prospect Discovery and Cultivation will be held from 9 a.m. to 4 p.m., May 15, at New Orleans Seminary.

Clifton C. Duvall, national consultant in prospect discovery for the Southern Baptist Home Mission Board, will lead the conference.

Intensive care

*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

Who is a drug addict?

Is a drug addict one who just abuses illegal drugs?

No. The addict may be an individual who uses such obviously illegal substances as marijuana, cocaine, and hallucinogens such as LSD. Or, the addict may be involved with prescribed medications and over-the-counter drugs which can be obtained legally. This usage does not easily fit into what we think of as drug addiction.

However, if these drugs are abused by an individual, then that becomes drug addiction.

Readers should feel free to submit questions concerning drug abuse, and they will be answered by a team of specialists who deal in drug abuse problems.

Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

'Lay people are ministers,' Bill Causey tells men

(Continued from page 3)

Women Ministering.

At noon, "America's Rocking Chair Philosopher," Eddy Nicholson, provided a humorous address for those attending the banquet.

During the afternoon general session, Dan West brought a report to the group on the status of a new lodge facility at Central Hills Baptist Retreat. West, who is manager of Central Hills, said more than 250 volunteers have worked toward finishing the new building. He also recognized people from around the state who have had a part in the building of the new facility.

Carl Myers, associational brother-

Sylvarena plans divorce workshop

Sylvarena Church will host a Divorce Adjustment Workshop, Saturday, April 12, 9:30 a.m. to 3 p.m. J. Clark Hensley, Family Ministry Consultant, Mississippi Baptist Convention Board, will lead the workshop.

The topics to be covered are "Your Perspective of the Past," "Your Position in Adjustment," "Successful Readjustment to the Present," "Grace for the Future," and "Seeking the Mind of God about Divorce and Remarriage."

For more information, contact the Sylvarena Baptist Church, Rt. 4, Box 284, Wesson, MS 39191. There is a \$5 preregistration fee, due by April 7.

Donald Payne is pastor.

hood director for Pearl River Association, also talked to the crowd about his recent mission trip to Honduras and offered encouragement to those who want to be involved in missions. Byron Cutrer, minister of music at First Church, Greenville, provided music for both the banquet and the afternoon general session.

BAPTISTRIES
WATER HEATERS
STEEPLES
FACTORY DIRECT SALES
ECONOMICAL - OUR 24TH YEAR
ECONOGAS INDUSTRIES
BOX 1321, ROSWELL, GA 30077
1-800-221-4153

CLASSIFIED

WANTED: Part-time MUSIC DIRECTOR, weekends only. Contact Hollis Alford, Rt. 4, Box 131A, Magnolia, MS 39648, (601) 542-5260.

CHURCH CONTRACTORS. Painting, additions, alterations. Christian company run by 2 bivocational SBC pastors. Quality work, low bids. Bob Mamrak, Rt. 1, Box 167, Stewart, MS 39767, (601) 262-7937.

HOME MANAGERS—Married couple (no children) to live in new group home for 12 handicapped adults. Assist them in learning skills for independence. One member of couple can hold outside employment. Experience in social work, psychology, special education helpful. Paperwork. Provide place to live, salary, other benefits. Contact Willowood Developmental Center, 1635 Boling Street, Jackson, MS 39213.



Mr. and Mrs. Karl McGraw
Honored For
25 Years Of Service
To Children

Village honors McGraw

As a part of the board of trustees meeting of The Baptist Children's Village, March 11, Karl K. McGraw, was recognized for 25 years service to children. Doyle Cummings, board president and pastor of First Church, Itta Bena, read a resolution officially naming the Supply/Maintenance Building Complex as the McGraw Building.

Currently serving as director of properties, McGraw has ministered "as houseparent, as chaplain and spiritual advisor, as director of activities, and as an administrative assistant. He continues to serve with commitment to assigned duties" according to Paul N. Nunnery, executive director. In a Proclamation presented to McGraw, Nunnery pinpointed the initial Village ministry date as Feb. 9, 1961 and stated that "he has applied his talented energies to every task incident to a residential group care center, ranging from cutting hair, repairing plumbing and operating buses to coaching athletics, acting as the agency's chief Executive Officer, filling pulpits, and leading children to Christ."

McGraw is a native of Wilkinson County and was licensed and ordained by the Centreville Baptist Church. He attended Clarke College and is a graduate of Mississippi College where he has done graduate study. He has also received specialized training in child care ministries from the University of North Carolina and the University of Texas. Pastoral positions have been in Kentucky, Indiana, and Mississippi including Highland Church, Vicksburg, where he served as the first mission pastor. During 1957-1958 he served on the staff of the Kentucky Baptist Children's Home. He is married to the former Nancy Stanger of Kentucky and they live with their children, Ken and Kay, in Clinton. The McGraws are active members of Pocahontas Church.

During a special luncheon in Quarles cottage, Larry W. Fields, vice-president of the Village board, chairman of the executive committee, and pastor of Harrisburg Church, Tupelo, led in prayer. Jo Ann Ginn, executive assistant presented McGraw's 25-year service pin. Jan Nix of Laurel, (Continued on page 4)

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved until all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Colorado church burns

Editor:

On Nov. 22, just a few days before Thanksgiving, 1985, the facilities at Pleasant View Baptist Church at Pueblo, Colo., burned. Approximately 70 percent of the building and its contents were lost. The insurance company is covering about 50 percent of the loss, and we are asking you to pray with us that God will provide furnishings, equipment, and further financial aide for the new building we plan to build.

We are a small church (172 members) ministering to an area with 5,000 plus residents. As you can see we have a very crucial work in Pueblo. Pray with us.

Bro. Bill Irwin, our area missionary, has agreed to receive any inquiries. He is also prepared to give you any information on the area of work of our church. His address is 2114 Comanche Road, Pueblo, Colo. 81001. His telephone number is (303) 545-7477.

J. M. Phillips, pastor
Pleasant View Baptist Church
Pueblo, Colo.

Hawaii missionaries

Editor:

Will you please do me a favor by running this brief article in your newspaper?

We will be hosting all the summer missionaries who helped in Hawaii across the years since 1946. This reception will be at the Omni International Hotel at the annual Southern Baptist Convention in June. Please help me locate these former summer missionaries.

All summer missionaries who served at any time since 1946, are asked to contact Dan H. Kong, executive director-treasurer of the Hawaii Baptist Convention, at 2042 Vancouver Drive, Honolulu, Hawaii, 96822.

The Baptists of Hawaii want to have a reunion for all these summer missionaries. On Wednesday, June 11, 1986, at the Omni International Hotel in Atlanta, Georgia, at 9:30 p.m.

It will be a time of fellowship, appreciation, and aloha for all former summer missionaries.

Dan Kong
Hawaii

New York City church

Editor:

Having spent 15 years of ministry with Baptists in the Metropolitan New York area, and now serving as Executive Director of the Baptist Convention of Maryland/Delaware, which sponsored Southern Baptists work in New York, I am constantly and prayerfully interested in what God is doing in New York City. One of God's most important provisions to New York Baptists, and to New York City, has come in the form of a long-prayed-for church building for Metro Baptist Church, which is located in mid-town Manhattan.

This young, dynamic group of believers has taken on a gigantic indebtedness, knowing it is God's will for Southern Baptists to have a visible place of celebration and ministry. My family and dozens of others have joined with them to establish this identifiable and permanent point of witness.

By May 1, 1986, Metro Baptist Church must have \$345,000 to pay immediate notes. The congregation can handle the remaining \$875,000 mortgage.

The church will gladly share more information through personal visits, letters, phone calls, or video tape. Contact Gene Bolin, 410 West 40th Street, New York, New York 10018. The telephone number is 212-594-4464.

Thousands of dollars and multiplied hours of work have already been applied to this facility! To lose cities like New York is to lose our country! This must not happen! We must have a church like Metro in New York City!

Ken Lyle,
executive director-treasurer
Baptist Convention of
Maryland/Delaware

Pastor-ruler

Editor:

This letter is in response to a recent article you ran of Owen Cooper's comments in response to Dr. W. A. Criswell, who stated that the pastor was the 'ruler' of the church.

Mr. Cooper cited historical precedence and Baptist tradition to show that 'pastoral authority' or 'rulership' was unscriptural. The term, 'ruler,' is a scriptural term and can be found in Hebrews 13:17. Let me write it out for those who haven't read it. "Obey them that have the rule over you and submit yourselves: for they watch for your soul, as they must give account . . ." I am sure Dr. Criswell was using the term ruler in its Biblical interpretation.

Anyone can look at First Baptist Dallas and see in working fashion the God-given role of pastor and laity. I agree with Dr. Criswell that 'a lay led' church will be a weak church. For God has ordained in his Word (Eph. 4) that there shall be pastors. A Pastor (genuinely God called) must have the freedom to stand and proclaim the 'Thus Saith the Lord: for our day.'

Too many pastors have allowed themselves to be intimidated by position or security. Christ is still the head of the church. Not pastor nor laity.

I encourage pastors everywhere to seek God's message and proclaim it without compromise. God will bless it, for he has chosen the "foolishness of preaching to save those who would believe."

Ricky E. Kennedy, pastor
Meadow Grove Church
Brandon

Pastor-ruler

Editor:

I was appalled to read the remarks attributed to Dr. W. A. Criswell in your March 20, 1986, issue and can only add a hearty "amen" to Owen Cooper's response. That the pastor of the largest congregation in our convention would assert that he is to be the "ruler" of his church is more disturbing than anything I have read or heard from the "fundamentalists" vs. "moderates" dispute.

Having been a member of another Protestant denomination in my youth, I am aware of the hierarchal structure where bishops, elders, cardinals, and the Pope dictate down the ladder to the people. I do not believe many Southern Baptists would support such a system. Pastoral authority and respect is earned through performance and example, not a "right" bestowed upon the office.

I would hope that either Dr. Criswell was misquoted or that he has had time to re-think his answer and issue a retraction. Should he stand by this position, I believe he will render yet another blow to the bonds that bind us in our Convention.

I have the deepest admiration and respect for Owen Cooper and appreciate his courage in responding to this issue. I'm also grateful (but not surprised) that his response was appropriate, direct, scriptural, and with no hint of malice. Should one be looking for a role model in our convention today, I think pastors and laymen alike would do well to observe the character and conduct of Mr. Cooper.

William D. Prevost
Clinton

Pastor-ruler

Editor:

I praise God for men of spiritual conviction like Mr. Owen Cooper; but with all due respect, I believe he left his Bible closed when he responded to W. A. Criswell concerning the authority of a pastor. As an ex-Catholic (for 30 years) it concerns me greatly to see us referring to "Baptist tradition," as Mr. Cooper did twice. One doesn't have to look far to see where the deception of following tradition leads.

Hebrews 13:17 says "Obey our leaders, and submit to them; for they keep watch over your souls, as those who will give an account." This does not suggest a "lordship" relationship, but simply the principle of "unity of command," a point where the buck stops; and a direct accountability to God for the leader's effectiveness. We as Southern Baptists, are guilty of requiring the pastor to be responsible for the success of the church but withhold from him the very authority he needs to lead the church as God directs him.

And yes, I agree that pastors are to be servants, but servants of God, not the church. Those men we call deacons (of which I am one) are to be the servants of the church. That is what the word deacon means. We have unbiblically elevated these men to administrators.

We only have to look around us to witness the continual failure of pastoral ministries, those resigning in frustration because of disunity within their churches. I am not sure of the exact statistic, but I know pastoral tenure is dreadfully short. And as long as we promote the practice of the sheep telling the shepherd what to do, we will continue to have this problem.

W. P. "Bill" Daly
Grenada

Wolves in sheep's clothing

Editor:

I'm just a housewife and mother of three who is so concerned about the teachings and influence of cults that are all around us. They are wolves in

sheep's clothing, trying their best to deceive us just as God's word predicts.

But, I was truly stunned when I received your paper today, March 20th, with an unidentified Southern Baptist defending Herbert Armstrong. She is certainly misguided if she believes he was dedicated to teaching the Bible. For if your reader will study her Bible and examine Mr. Armstrong's interpretations, she will find he is in complete contradiction to God's Holy word.

I'm trying every day to learn more about God's word, and it infuriates me to see a Herbert Armstrong with a theology that contains such a small percentage of truth to make it attractive to any listener who is not well-grounded in God's scriptures. Mr. Armstrong's doctrines are heretical and he has twisted the Word of God to try and make his interpretations a balanced theological system. Because he does make profuse use of the Bible, he's more dangerous than other cults. But, he "wrests the scripture to his own destruction."

Mr. Armstrong denies the Third Person of the trinity. He reduces the Holy Spirit to an "it." This alone should strike the very heart of any Christian. For we know it is through the agency of the Third Person that God regenerates us to eternal life. By denying the Holy Spirit as the Third Person, Mr. Armstrong is taking away the only means whereby man can be saved. For it's the Holy Spirit that convicts us. But that doesn't bother his theology because he teaches "salvation is a process," which the Bible emphatically teaches is NOT a process but an accomplished fact based upon the complete sacrifice of Jesus. (Heb. 1:3, 9:26,28).

Marlene Yontz
Hattiesburg

Prayer by name

Editor:

Every Wednesday night we begin our service by praying for folks by name. Prior to the service, my secretary writes all the names on a blackboard at the front. Then other names are added as the people suggest before the time of prayer.

We then pass our multi-colored slips of paper which have preprinted messages. Our people put the person's name who we are praying for, the date, and they sign it, adding a personal note if they should so choose.

These slips are then given to our secretary, and she mails them out on Thursday morning. When a person gets one of these envelopes, it's like getting 50 or more get-well or sympathy cards at one time.

In doing this each week, we not only tell others that we prayed for them but that we prayed for each one by name and then we let them know about it by sending the prayer slips to them.

A new recent idea we have added to this special prayer time is listing two of our missionaries by name. We send prayer slips each week to a foreign missionary and also to a home missionary. With these prayer slips to our missionaries the pastor includes a letter sharing with our missionaries what we are doing.

I read recently where our missionaries stated that they are getting very few letters from our churches.

This idea of sending prayer slips to our missionaries has made our church more mission conscience, and it lets our missionaries know we are praying for them by name. It has also labeled our church as "the church who prays for everybody." What greater compliment could come to any church. God has blessed these efforts, and the glory is all His.

Don G. Nerren, pastor
Center Hill Church
Hamilton

Divorced minister

Editor:

I have very much in common with the minister who finally got up the courage to speak out, published in last edition.

I too have been a Southern Baptist minister for 18 years, pastoring churches in Mississippi. I too went through an unwanted divorce four years ago. My wife of 25 years had been unhappy for most of those years. She had been threatening to leave me for 15 years, and the only reason she did not was because she knew what divorce would do to my ministry. After her attempt to commit suicide in July of 1982, I knew I must let her go. The church that I was pastoring was very nice to me and considerate. I moved in November of 1982, and they continued to pay me for 10 weeks.

I left with my 18-year-old son, (who in November 1983 committed suicide) no car, no money, and a job I was not sure about. I have expressed to many Christians and pastors, my desire, which I never lost, to preach. No one seems interested or even tries to help me. On two occasions I have had pastor friends to tell me that they wanted me to supply for them when they had to be gone at a given time, but neither one called me or ever said anything more to me. After two years I moved back into the community where I had pastored and wanted to affiliate with this church only as a member. The pastor now of this church asked me not to do this, stating that he didn't think it would be good for me to come back. (The members of this church did not feel this way).

If you can't go to God's people whom you know and love, then who can you turn to? The Baptist churches stress both love and compassion. Where is it? My dear Christian aunt told me, "_____ if you had killed your wife, served time, and came out of prison with a great testimony, you couldn't find time to speak at all the places you would be invited." I am a God-called man, but his people will not allow me to use my calling.

Name withheld by request

Bible now available in 1,829 languages

NEW YORK, N.Y. (EP) — The Bible or a portion of the Bible has been translated into 1,829 languages, according to a report by the American Bible Society (ABS).

At the end of 1985 the total number of languages stood at 1,829, which is 21 more than 1984. Complete Bibles were made available in seven new languages during 1985, bringing the total number of languages with a complete Bible to 293.

Thursday, April 3, 1986

Faces And Places

by anne washburn mcwilliams

Monday with the Youngs

The London Road, which stretches across a lot of Asia, goes right by James and Guinevere Young's house at Magura, Bangladesh. (Magura is 250 miles from Calcutta, and 112 miles from Dhaka.)

Three little Bengali boys climbed a tree by the road to look over the brick wall to see what was going on at the missionaries' house. Past the vegetable plot in a front corner, and the orchids and hibiscus alongside the walls, they could see four Bengali women sitting on the ground, digging grass out by the roots. Beyond the three-bedroom brick house, they could see ducks swimming on a fish pond and goats in a corner corral nibbling leaves from an ipil-ipil limb.

At breakfast, Joan and I shared the Youngs' Monday morning prayer time. Then James gave us and his mother-in-law, Mildred Jenkins, a tour of his miniature sample farm. By the lemon trees were some ipil-ipil trees, wonder plants that produce proteins good for humans, goats, ducks, etc. The trees grow fast — a good thing, for goats can devour them about as fast as they can grow.

Those ducks on his pond, were descendants of wild mallards from England crossed with tropical Thai ducks. Originally James had not planned to grow enough ducks to sell, he said, but when he'd asked another missionary, Richard Farley, for two, he'd gotten 300!

(Speaking of Thai ducks: They know how to relax in the heat, I guess. On the outskirts of Bangkok, I saw a flock of them asleep by the roadside, their heads underneath their wings. Late that afternoon, when I passed that way again, they were sitting in the same spot, still asleep.)

James, who is Coordinator of Evangelism, preaches regularly in 20 villages at preaching points of the Magura Baptist Church. (That church is across the road, and a field, from his house.) That morning he had arranged for us to visit Hajrapur, an indigenous church nearby. Also we saw a Bengali crew sinking a tube well (more about the churches and wells next week.) At one end of a muddy looking pond we passed, a group of women knelt, washing clothes, an eloquent testimony to their need for fresh clean water.

We stopped at the brick yard where oxen were turning the "blender" to mix clay with sand. (The clay had first been kneaded with men's feet.) The brick yard owner said the two men pressing the clay into brick-shaped molds could turn out 8,000 per day to lie in the sun to dry, and then be fired in a kiln heated with burning bamboo roots.

Jamie, 10, a fifth grader whose mother teaches her at home, went with us that morning. Her brother, Tim, was away at boarding school at Woodstock in India.

When we returned to the house at 1 p.m., Gloria Thurman, and her son, David, had just arrived. (David's

brother, Philip, is a student at Mississippi College.) Innocently I had asked earlier about the possibility of visiting Tom and Gloria Thurman (Mississippi missionaries) at their new (Lottie Moon) house in Gopalganj. Little did I know then of the distances doubled (or tripled) by impossible roads. It had taken us six hours to get 112 miles from Dhaka; the road to Gopalganj, they said, was much bumpier. The Thurmans had ridden since 6 a.m. At one fork of the road, Tom had gone on to Dhaka, where mission meeting was to begin next day. Gloria and David had then taken a public bus to Magura. (Public buses are so crowded that they lean one way or the other. One passed the Youngs' house so loaded that people were sitting two or three deep all over its roof.)

After lunch I sat in a Harkins rocker from Thomastown, Mississippi, to catch up on my note taking. James' mother, Mrs. Mary Young, lives at Thomastown, Guin is from Kosciusko. Her mother, a widow, was visiting her for the first time, and planned to stay two months. The flight over had been her first airplane experience.

Before the Youngs were appointed in 1969, he was pastor of several churches in Mississippi. On furlough last year they lived at Yazoo City.

It was time for a Baptist Women's meeting at the Magura Church, so Joan, Mrs. Jenkins, and I changed to more presentable outfits. Guin and Gloria donned silk saris. (More about the meeting next week.)

At dusk, when a Bengali man was feeding the goats, another stopped by to borrow a goat for breeding purposes.

After supper, we watched television, a short while. A colorful Turkish dance group was performing on screen.

To introduce evening prayer time, Guin played the piano, while the others sang hymns and a few selections from a Stamps-Baxter book. I especially liked "Power in the Blood."



James Young, Mississippi missionary to Bangladesh, and his 10-year-old daughter, Jamie, sing together at family worship time in the evening.



Guinevere Young and her mother, Mildred Jenkins, share a laugh. Mrs. Jenkins is sitting in a Harkins rocker from Thomastown, Miss.



James Young, standing by an ipil-ipil tree, explains his sample farm to Joan Petersen and Mildred Jenkins. One of two family dachshunds listens, too.



Guin Young, dressed in green silk sari, plays the piano for family worship time.

Students will teach in Belize

Eight BSUer's from USM will be traveling to Central America as soon as school ends this semester, May 12-19. They will work with Southern Baptist missionaries, Ernest and Joyce Myers, in the remote village of San Ignacio, Belize. Their assignment calls for leading Backyard Bible Clubs and evening worship services as well as conducting neighborhood visitation.

Belize, formerly British Honduras, is located south of Mexico and east of Guatemala on the Caribbean. Only 68 miles wide and 174 miles long, it is diverse country with a diverse people. In 1985, a USM-BSU team worked in the coastal town of Belize City. This year, they will journey far inland into the highland forest area to work in San Ignacio, a town of 5,700 people.

While Belize City is home to several churches and missions planted by long-time Southern Baptist Convention missionaries Otis and Martha Brady, San Ignacio finds Baptist work in its infancy. Ernest and Joyce started their work less than one year ago.

Happiness is finding your glasses soon enough to remember why you wanted them. — (Chicago Tribune)



Guin Young holds the child of a Magura Baptist church member, right. The child Guin holds has a tumor on one eye. The mother and children were on their way to an area mother-child clinic.

In Vermont

Mississippians, snowmobilers are "special kind of breed"

By Tim Nicholas

The travelers saw that a service was about to start, so they parked their vehicles and entered the little Baptist church to participate in worship.

Happens all the time. Right? Except these were a special breed of travelers and the Baptist church is a special breed of church.

The travelers were snowmobilers—a major trail runs nearby—and the church is Macedonia Baptist in Plainfield, Vermont, a Southern Baptist congregation in a state that for Southern Baptists is clearly pioneering work.

Pastor of this group of pioneers at Macedonia is David Young, who, along with his wife, Gail (Longino), their children, and the members of two families from his former congregation at Petal, Miss., moved to the snow-laden land last summer.

The move to Vermont came out of a distinct impression that the Youngs should be involved in missions. A short stint as foreign missionaries in Austria remained on the Youngs' minds and when the opportunity for Vermont mission work came along, they jumped at the chance to become involved in the state purported to be most like Austria.

Two couples from Young's pastorate at Petal Harvey Church in Petal decided to pull up stakes and join the Youngs, planting their lives in the Plainfield area, and taking church responsibilities along with the Vermonters who form the core of the 62 member church.

David and Jean Craycraft Smith and Daren and Andrea Rainey Carley brought their families to Vermont, inspired by the Youngs' dedication to missions. The move hasn't been an

easy one—all three families have moved twice since they arrived last summer. And the money isn't exactly flowing into family coffers. Young, at least, has regular income—a \$500 per month stipend from the Home Mission Board for Church Pastoral Assistance, and the church pays for housing and utilities.

The Smiths and Carleys aren't on such solid ground as even that. Both the laymen work in carpentry, but in the winter not much work is to be had. David Young says that "when they work, the scale is pretty good, but winter is long and their kind of work pretty well shuts down."

A "downlander" visiting Vermont, stops at a fork in the road where a Vermonter was down on his knees fixing a tire. The downlander asks, "Does it make any difference which road I take to Burlington?" The Vermonter answers, "Not to me it don't."

The home folks haven't forgotten the Mississippians, though. One couple who had considered making the move with them, Billy Ray and Jan Ervin, organized a multi-family garage sale for what the Petal Harvey Church is calling "the Vermont Mission."

One woman designated the profits from a Tupperware party sale to the Vermont Mission. And some unknown member at Petal Harvey designated \$100 per family recently.

Jean Smith said that the multi-family garage sale came at the very same time the Smith's pickup truck broke down, providing needed repairs for the only transportation for the family of five. Says Jean, "We've been through some really trying times, but there's a peace."

Part of that peace that the three families feel likely relates directly to the way they feel God is intervening in the life of the church to which they minister.

There has been growth at the little Macedonia Church in addition to the three Mississippi families. When the group arrived last July, there were 12-15 in Sunday School—now there are over 70 on roll and January's average attendance was 37, with 57 in worship in late February—10 of whom were not members.

"They think long and hard about going," says Jean. Adds David Young, "These are descendants of Doubting Thomas."

One prevalent New England attitude is, "Let's be happy, I'm okay, you're okay, there's no hell," say the Mississippians. This makes a witness for Christ more difficult. "These are good people here," says Andrea Carley, who says that it is hard to explain that Christianity is something "past just being a good person."

David Young adds, "What they want to know is 'Is there anything special about you that makes you different?'" This, according to Young, is where friendship evangelism comes in. "You actually make friends for Christ," says Young. "In the process you expect the deepest things to come out." The other person "realizes Jesus Christ is real and the truth." The friendship is not for manipulating,

says Young. "The friendship is real."

Young leads a twice monthly Bible study group of seven to eight laymen in his living room—which Gail calls the church meeting room. "The men are already talking about this (the friendship evangelism principle)" says David Young.

Such a method is apparently taking hold. Note the inroads:

•A Christian student at nearby Goddard College asked Young to supervise her senior project because none of her professors was interested. From that, comes the possibility of a small group of Christian students on campus meeting regularly with Young for Bible study.

•Young performed the wedding for a local couple. Walking by the man's place of business recently, Young was asked when services were held at the church. "We almost made it," said the bride.

•A local alcoholic invited Young to the Alcoholics Anonymous meetings. "I know you don't need it," he told Young, "but I think you can do us some good."

•Another businesswoman told Young recently that she is Episcopal and her husband is Catholic. "We haven't been able to get together on a church preference—we might like to become Baptists," she said. At least, she said, she wants her children in Bible study. David Young plans to pick them up in his van—he picks up 11 already.

The church itself is moving out into the community. When it discovered that snowmobilers, indeed, would stop for services at the church, they placed signs at the local headquarters for the snowmobilers which is filled up during the season. "Welcome Snowmobilers! Worship at Macedonia Baptist Church" and the sign gives the times.

Only a month ago, the church voted to begin Bible studies in the nearby village of Marshfield, which is 11 miles from the Macedonia church. Just before Easter, the first session, taught by David Young, reached seven adults.

And it also voted to begin a community-wide youth program, offering Sunday afternoon activities. Once they came to the Youngs' living room for a rap session, 20 signed up for a roller skating party in Burlington. Young says already they've reached a couple of kids who are not in church anywhere.

After all, according to the members of Macedonia church, it was the kids who got it all started.

Lyndol Hutchinson, a native of Greensboro, Vt., has been in Plainfield 44 years. He recalls that Terry Crockett, former pastor of the mother church of Macedonia, was having Bible studies in the area, "working with the young folks. My daughter was among them," he says. "We decided to see what they were getting into." Hutchinson's wife, raised a Catholic, "was taken with the Bible study and the way Terry was presenting it."

The group started out meeting at our family's house then rented the local Grange Hall. "We had to kick all their beer cans out on Sunday mornings," recalls Hutchinson.

He also remembers that it was a group of volunteers from Missouri Baptist churches who came up to help put up the major part of their church building—along with help and finances from the Macedonia congregation.

Hutchinson's daughter accepted

Vermonters on the weather:

"We have nine months of winter and three months of routh sledding."

"We have three seasons: July, August, and winter."



David Smith and David Young stand in what is becoming Smith's study in the 1837 home the church bought for its pastor.



In Vermont . . .

(Continued from page 8)

chapel—because they were boys, the Plainfield girls started going,” recalls Mrs. Blackburn. Later, the Plainfield group got its own Bible study and then a church.

Sallie Dix was active in another denomination when she went to Macedonia to see what her daughter “was getting into.”

She and her husband, who is not a member, donated the two acre parcel on which the church sits. Her involvement in the business matters of the church drew this comment from her husband: “The reason the South lost the war is they had too many meetings!” Yet recently in church he was used as an example of the Good Samaritan—when others will pass by cars broken down on the road, he’s the one who will stop to help.

Ken and Winnie Munding are the hosts of the new Marshfield Bible study. She held a Tupperware party to tell her neighbors they were going to have the study.

The couple have been in Marshfield since 1968 when they moved from Michigan, and they like the slower pace of New England life. “You just don’t hurry the Vermonters. Everyone’s friendly—they accept you for who you are,” says Ken Munding.

Winnie Munding says she is “excited about the outreach and spirit of the church, noting that the Mississippians “were totally accepted from one day.”

Ken Munding, if he could talk to all Southern Baptists, says he would tell them, “Don’t ever leave us. There’s as much of a mission field in Vermont as there is in Africa.”

Dreaming time is not yet over for the little Plainfield church group. David Young says they want some lay persons who can get a secular job to come up to begin a community-wide recreation program for the church.

With his tongue only partially in his cheek, Young also tells of being able to use a bit more than a million

dollars to buy a portion of Goddard College on which to place a seminary. Likely the group will be losing the Smiths. David Smith, former singer with the group “Lincoln County,” feels called into church music work and has plans to attend Baptist Bible Institute in Graceville, Fla. The church voted to recommend him for admission. “Be sure to sign it ‘regretfully,’” said one member.

Such a move would be tough on the little Mississippi group. But they’re making lifetime friends already with the native Vermonters. Alton LaFayette, age 93, was a neighbor of the Smiths. He took to Jean and the children, making one of them a doll

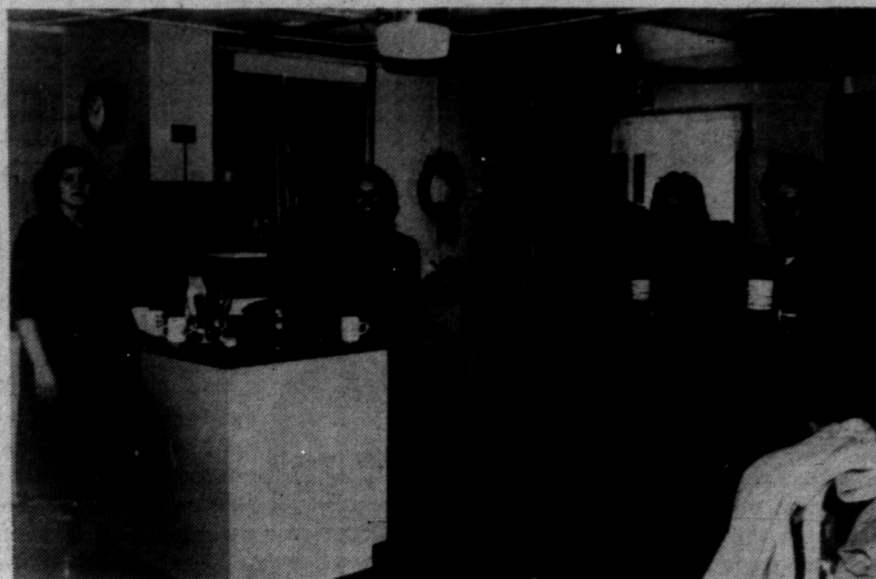
The stamp of independence

David Young overheard a woman making a purchase using food stamps, say, “I’ll be glad when I can use real money like everybody else.”

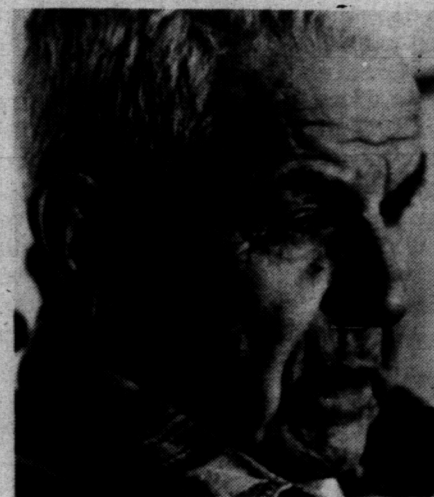
high chair and cradle by hand for Christmas, signing it “Grandfather Alton.” He started going to church because they “asked me to go.”

Already the children of the Mississippians are coming around to the Vermont life. Others make fun of their Southern accents, but they all love the snow. Amanda Smith, 9, takes the words out of just about all the Mississippians’ mouths. She’d like to “have a wall—open a door—one way leads to Mississippi, one to Vermont.”

It’s a long step through that door. Three Mississippi families have stepped through and found love, acceptance, and a potential for a lifelong ministry.



Pictured are most of the adults in the Mississippi group. From left are Andrea Carley, Gail Young, David and Jean Smith, and David Young. Missing is Daren Carley, who had to go back to Mississippi during his father’s surgery. The children include Amy, 4, Emily, 10, Brad, 17, and Melissa, 19, Young; Megan Carley, 2; and Lindsey, 4, Austin, 7, and Amanda, 9, Smith.



“Grandfather Alton” Lafayette at 93 is the oldest person attending Macedonia Church. Since 1965 he has “caned” 1,445 chairs.



Gail Young teaches a weekly piano lesson. Her students are playing the offertory at church.

Missed appointments help French workers

BORDEAUX, France — Southern Baptist missionaries Eddie and Debbie Cox found just the building for a student center. It was vacant and located at a campus entrance where city buses daily drop off and pick up thousands of students attending the University of Bordeaux in France. But, they discovered, the building had been promised to someone else. The Coxes and a nucleus of students prayed and an answer came. The owner agreed to rent them the building because the other person had missed two appointments to sign the lease.

Convention theme chosen

(Continued from page 4)

non-messengers may be admitted Wednesday night.

Wolfe said getting to the convention center through downtown Atlanta will present additional problems, particularly since the opening times of the SBC coincide with traditional rush hour.

On Tuesday and Wednesday, the convention will have seating space for 45,000 persons, and standing room for another 20,000. On Thursday, 11,000 seats will be eliminated, leaving only 34,000 seats.

Wolfe said the “interest level in the convention is the highest it has ever been. That is good; I just hate it that controversy had to bring us here.”

Wolfe said the Order of Business Committee has taken several steps to help ensure the meeting is conducted properly.

Basic parliamentary procedure will be printed in the first Convention Bulletin, helping messengers “under-

stand the proper way to go about making motions, resolutions, points of order.”

Some 30 laymen from across the nation have been appointed “microphone monitors” for the 13 microphones on the floor. In addition, a special device has been designed, allowing the monitors to indicate whether a person is for a motion, against it, raising a point of order or a point of personal privilege. The device will allow the presiding officer to determine the order of appearance and whether a person at a microphone is for or against an action.

The monitors were “recommended by the state Brotherhood directors,” Wolfe said. Their numbers were augmented by laypersons from five churches in Atlanta, which Wolfe said “were selected right down the middle to assure their fairness.”

Wolfe said six other persons were appointed to assist the Order of Business Committee in the three

Ancient boat found in Sea of Galilee

TEL AVIV, Israel (EP) — Israeli fishermen have found an intact boat, estimated to be about 2,000 years old, in the Sea of Galilee. The 23-foot boat was found lying three feet below the water’s surface near the town of Genossar on the northwest bank of the Sea of Galilee. A Roman cooking pot and first century coins were also discovered.

The discovery was aided by a recent drop in the water level of the Sea of Galilee. Authorities are arranging funding for raising the boat and conducting scientific study of it.

One archaeologist told Radio Jerusalem: “We are not ruling out the possibility that it is the boat which brought Jesus and his disciples to Genossar . . . that would be a sensation.”

Haitians have own Bible

NEW YORK, N.Y. (EP) — Haitian Christians now have a Bible in their own language, according to the American Bible Society. Haitian is the everyday language of over six million people, more than 500,000 of whom live in the U.S. The language is similar to the French Creole of Louisiana.

Over 2,000 worshippers took place in a Miami service of thanksgiving for the new “Bib La.” One pastor explained, “You don’t know how it feels to have the Word of God in your language for the very first time! A lot of people have had the Bible in their own language all of their lives. But we haven’t. Today is a beautiful and historic day for us.”

A translation of the Gospel of John was published more than 50 years ago, and early translations of the New Testament appeared in 1951 and 1960. Work on the current Bible began in 1967.



Merwyn Borders, Vermont missionary, who helped recruit the three Mississippi families, stands between two more upcoming volunteers, Valerie and Paul Ritter, who will be going to Williamstown, Vt., this summer to lead in services there. He is a piano technician and she a recent graduate of Southern Seminary.

Mexico earthquakes are 'still with us'

By Erich Bridges

MEXICO CITY (BP) — Remnants of the day the earth shook still clog the streets around First Baptist Church in Mexico City — debris, collapsed buildings empty lots where families once lived and died.

The two earthquakes that killed thousands of people and destroyed much of central Mexico City just six months ago are fading from the world's memory. But the city's suffering goes on. The homeless still number in the tens of thousands. Experts agree the disaster's contribution to Mexico's staggering economic problems will be felt for years to come.

The psychological impact of the earthquakes will be felt even longer. "It's still with us," says Southern Baptist representative Guy Williamson, who lives and works in the Mexico City area. "I don't guess you'll ever know (the impact) on the children. You hear about the fatalistic type of philosophy in Latin America and that it's something so common to them that they take it in stride. But I think the scars are far deeper than maybe their philosophy permits them to evaluate."

But for Mexican Baptists there are some bright spots in the darkness. A significant result of the initial Baptist earthquake ministry came recently when the Mexican government and the National Baptist Convention of Mexico signed a contract to allow medical equipment into the country.

Originally donated by a Texas Baptist medical group to Mexican-American Hospital in Guadalajara two years ago, the equipment has been stalled at the border, awaiting official entrance papers. It will be lent for three years to the heavily damaged Juarez Hospital in Mexico City and then be shipped to the Mexican-American Hospital, owned and operated by Mexican Baptists.

The contract represents the first measure of official recognition extended to Mexican Baptists by the national government.

The Mexican Baptist convention is small, Williamson says, but its "contribution during the earthquake was way beyond its numerical size. I think the government has recognized that."

Assisted by Southern Baptist relief funds, Mexican Baptists are providing equipment, supervision, clothing and blankets in four shelters for the homeless. Most of the food comes from the government.

Four field kitchens — brought in and set up after the earthquakes by Southern Baptist volunteers from Texas, Oklahoma, Louisiana, and Mississippi — still are feeding people daily. The kitchens also function as

training centers for teaching hygiene and nutrition to people living in the shelters.

Baptists also are handling spiritual follow-up, counseling, and Bible studies in the shelters, Williamson says. They hope several new churches will result from the ministry.

Meanwhile, the major demolition training project initiated by Baptists is in full swing. At least 1,000 ruined buildings in the earthquake area still wait to be demolished. Designed to train some 3,000 jobless earthquake survivors to use demolition equipment, the Baptist project began in early January with a group of 100 students. More groups have received training at two-week intervals.

The unemployed workers are learning how to operate metal cutters, jackhammers, and other demolition equipment to help clean up Mexico City. They're also participating in basic evangelistic Bible study courses as well as classes in family relationships and home financial management.

The project is a cooperative effort involving the National Baptist Convention of Mexico and the Aristos-Apica hotel and construction group. The Southern Baptist Foreign Mission Board appropriated \$406,500 last October to feed the workers and buy equipment for the training effort, including air compressors for the jackhammers.

The feeding aspect of the program has been suspended because of logistical problems, but the Foreign Mission Board is funding half of the workers' minimum-wage salaries while they're in training. The Aristos-Apica company is providing the other half. First Baptist Church is handling the spiritual side of the program.

Mexican Baptist leader and First Baptist Church member Raul Castellanos, an Aristos-Apica executive, is overall director of the project. He has pledged to arrange full-time employment for qualified trainees in building demolition.

Erich Bridges writes for the HMB.

Texas WMU sets unprecedented goal

DALLAS (BP) — Texas Baptists will strive to reach a once-in-a-lifetime state missions giving goal of \$22.8 million for the Mary Hill Davis Centennial Offering.

The unprecedented state missions offering goal was set at the March meeting of the executive board of Texas Woman's Missionary Union.

Devotional

Who's on first?

By Dean Register

When Mark Twain was called upon to make a speech at a dinner honoring his seventieth birthday, he drolly replied, "I have achieved my seventy years in the usual way . . . of living a life that follows an unswerving regularity of irregularity." Such an uncomplicated lifestyle sure sounds inviting. However, Twain didn't live with the pressure of a rapid paced twentieth century culture.



Register

Most of us can identify and empathize with the man who remarked after a hectic day, "I feel like I've been shredded by piranhas." Minute details can devour us when small, relentless bites take precedence over major objectives.

Analysts have established the theorem that we spend 80 percent of our time doing 20 percent of our priorities and 20 percent of quality time on 80 percent of our priorities. In the midst of this meteoric pace and exhausting pressure I find comfort in reading and absorbing Jesus' encounter with Martha. (Luke 10:38-42) Martha's priorities suffered from distortion. She thought a meal was more important than the Master. She was on the verge of an emotional explosion. She was angry at her sister Mary. She was exasperated at her Lord. The steam in the kitchen was comparable to the boiling tension in her mind. While she was sweating with the bread and beans, Mary was sitting blissfully in another room with Jesus. Overwhelmed, she dashed into the room to berate her sister and to rebuke Jesus about his lack of concern. Jesus took tenderly at her and calmly said, "Martha, Martha, you are worried and bothered about so many things, but only a few things are priorities — really only one — and Mary has discovered it."

We cannot escape the world of deadlines, demands, meals, and meetings. However, we can set our affairs in order by making Jesus Christ our number one priority. Putting his kingdom first puts everything else in its proper place.

Dean Register is pastor, First, Gulfport.

Editor describes effects of postal rate increases

By Kathy Palen

WASHINGTON (BP) — A Baptist state newspaper editor described the importance of his and other such newspapers and the devastating effects recent postal rate increases have had on those publications during testimony before the Postal Rate Commission.

Bobby S. Terry, editor of Missouri's "Word and Way," testified before the commission during a non-profit mail hearing. Other witnesses included representatives from such non-profit organizations as the Disabled American Veterans, Council for Advancement and Support of Education, and American Red Cross.

Terry, immediate past president of the Southern Baptist Press Association, told the commissioners members of that press association annually mail almost 100 million pieces using second-class, non-profit rates.

He contended the role of Southern Baptist state newspapers is "critical to the welfare of the denomination" due to the denomination's congregational nature.

"The only authority that can be exercised among Southern Baptists is the authority that goes with sharing common information," Terry said. "Southern Baptists understand that from common information come common goals, from common goals comes common action."

"Without this news and information available to interested members, they cannot exercise soul liberty," Terry continued. "Instead, they become vulnerable to manipulation by those who subscribe the spiritual elitism whereby a select group of individuals with access to reliable and accurate information subjugate the majority of members who, because they lack adequate information, become weak and dependent."

Terry said the dramatic postal rate increases experienced by non-profit mailers since the beginning of 1986 threaten the vitality, if not the existence, of state Baptist newspapers. He offered several specific examples of increases experienced by his own publication, including the fact that "Word and Way's" postage has risen 75.83 percent since the end of 1985.

He argued that information released through the U.S.-Postal Service about the first in a series of recent rate increases was inaccurate. The Postal Service information predicted an initial increase of approximately 30 percent, he said, adding the actual increase for his newspaper was 58.74 percent.

Deaf revival breaks records

The Woodland Hills Church, Jackson, deaf broke all previous attendance records in Sunday School and worship March 24, according to Tom Berry, minister to the deaf. The concluding service of a revival for the deaf attracted 117 deaf youths and adults. There were 61 in Sunday School.

Tom Rushing, pastor/missionary to the deaf/blind, in Talegeda, Ala., was the revival preacher. Rushing has been guest preacher for the Mississippi Baptist Conference for the deaf for the past two years. There were four professions of faith and one joined by letter, according to Berry.

Special services were planned for Easter.

Publishers invite pastors to lunch

Thomas Nelson Publishers and Maranatha Bookstore are co-sponsoring a free pastors' luncheon April 7, from 10:30 a.m. to 12:30 p.m. at Crossgates Church, 8 Crosswoods Road, Brandon.

Guest speaker will be James D. Price. He served as chairman of the New King James Executive Review Committee of the Old Testament and is the author of a number of books on Hebrew translation. Price is assistant dean at Temple Baptist Theological Seminary in Chattanooga, Tenn.

For reservations, pastors may call 932-5084.

Pews, pulpits, baptistries,
stained glass, carpet,
steeple, chairs,
tables, lighting,
folding doors

**Van Winkle
Church
Furnishings &
New Upholstery**

Box 501, Fulton, MS. 38843
In MS. Toll Free 1-800-624-9627
Design—Construction Management

We Remodel & Paint

SURRENDER

Written by Claire Cloninger
and Curt Cloninger

presented by the combined
Youth Choirs of

First Baptist Church

and

Oakland Baptist Church
Corinth, Mississippi

with special guest,
Curt Cloninger

Saturday, April 12, 1986 at 2:00 P.M. and 7:00 P.M.

Coliseum Civic Centre
in downtown Corinth, Mississippi

Youth groups especially invited.

Mississippi Baptist activities

- Apr. 6-13 Good News America Simultaneous Crusade — South Mississippi
- Apr. 10 New Staff Orientation and Directors of Missions Meeting; Baptist Building; 9:30 a.m.-4 p.m. (MBCB & PD)
- Apr. 11-12 State Handbell Festival-South; Gulfshore Assembly; 6 p.m., 11th-2:30 p.m., 12th (CM)
- Apr. 11-13 Acteens Activators Training; Camp Garaywa; 5 p.m., 11th-10:30 a.m., 13th (WMU)
- Apr. 12 Day Camping Workshop; Camp Garaywa; 10:30 a.m.-2 p.m. (WMU)

Agency trustees responsible for SBC investment policies

By Marv Knox

NASHVILLE, Tenn. (BP) — Trustees of Southern Baptist Convention agencies hold full responsibility for the moral soundness of their agencies' investments, the SBC Executive Committee said Feb. 19.

"The Executive Committee reaffirms the responsibility of the trustees of each of the agencies to assure that the investment policies of the agencies are in keeping with the moral and spiritual principles of the Southern Baptist Convention," committee members agreed in approving without dissent a recommendation from their business and finance subcommittee.

The recommendation further stated the Executive Committee encourages "each of the agencies of the convention to continue careful evaluation of their investments in companies having business dealings in South Africa."

The Executive Committee's action was precipitated by a motion made during the 1985 SBC annual meeting

that asked the Executive Committee to appoint a committee to study SBC agency and institutional holdings "for the purpose of initiating a systematic and careful divestiture of any investment securities which have been issued by corporations which conduct business with South Africa."

Last fall the Executive Committee's business and financial plan workgroup asked the Executive Committee staff to contact each SBC agency to gather information on agency policies in regard to divestiture of South Africa investments.

This study revealed that the Southern Baptist Foundation, Sunday School Board, and Annuity Board all handle investments within the terms of the "Sullivan Principles," internationally-recognized guidelines developed in 1977 by Leon Sullivan, a Baptist minister and former member of the General Motors board of directors.

The SBC Foreign Mission Board's

administrative committee, following consultation with related missionaries and investment managers, noted the difficulty of monitoring companies which do business in South Africa and voted to "reaffirm our present investment policy which prohibits investments related to alcohol, tobacco, gambling, or companies headquartered outside the United States."

The Executive Committee staff report noted, "The other agencies have either not adopted investment policies specifically regarding South Africa or have their funds managed by the Southern Baptist Foundation."

In other business, Executive Committee members received the final report of the SBC Legal Affairs Committee on legal problems related to ascending and descending liability relative to the SBC and its agencies and local churches, district associations, and state conventions, as well as "legal problems peculiar to Baptists."

A citizen who doesn't want lottery

(Continued from page 2)

with the whole prize in hand at once—world tours, children's education, that new home, a new automobile—must now be stewed down to a far more modest ambition. Those beautiful dreams have drifted away like morning mist.

But "Scientific Games, Inc." has its \$103,625,000 in cash and is gone back to Georgia to swell the economy of that relatively wealthy state. The State of Mississippi has its \$50,375,000 in cash. That should stash way a notebook and a ball-point pen for every student in the state!

This is what the participants have gained. The disappointed, embittered,

impoverished colleagues have advanced another step toward desperation. The state has abandoned its self-respect. Scientific Games, Inc. has added another state to its 17 out of the 23 subservient "sovereign" states which pay such brazen entrepreneurs tribute for robbing its people! And you have permitted your values to be compromised, declared yourself in sympathy with gambling before your husband or wife and children. Las Vegas and Atlantic City are fair game for them now, and you dare not object.

If you appreciate the biblical point of view on the lottery issue, turn to Exodus 20:17 and read the last of the cardinal Ten Commandments. The key

word is COVET there, and is the vice, sin, and shame in gambling—against which stable men and women fortified themselves with law.

Once gambling is accepted in principle by our state, there will be no recourse against it in law. The element of chance will become a cornerstone of our common philosophy. The quality of life will deteriorate further. And we may see the time when we will pray for the rocks and mountains—and communist nuclear bombs—to fall on us and release our tormented souls!

Cecil Roberson is a retired missionary to Nigeria living in Meridian.

Don't need a lottery . . .

(Continued from page 2)

million spent on the lottery. This is \$180 million that will not be spent on grocery bills, furniture bills, at clothing stores, to buy new cars, and send children to school.

5. The only way that the lottery can succeed is for new people to be encouraged to play the lottery. There are four or five different types of lottery games. One of them calls for instant winners. Another calls for weekly winners, and they have two or three other types of games. In the states that have lotteries, they keep switching from one game to the other; and they advertise on TV, billboards, on buses and streetcars, and in newspapers to keep people interested and to make new gamblers. What kind of message does this send to our children? Really, does the State of Mississippi want to be a "pusher" of lottery tickets?

6. One of the major problems in America is the attitude of something for nothing. The lottery fosters this at-

titude because it is "something for almost nothing." It takes this attitude and makes it the official policy of the state government. We have what is known as a Consumer Protection Division of the attorney general's office. How do you rate the lottery? Does it protect the consumer or does it prey on the consumer?

7. The American Psychiatric Association says that there are 8 million compulsive gamblers in the United States who can't control their urge to gamble. A lottery not only preys on these people but also tries to make new converts.

8. Sen. Long of Louisiana is quoted as saying, in connection with reducing expenditures of the government, "don't cut you, don't cut me, cut the fella behind that tree." This could be paraphrased as follows, "don't tax you, don't tax me, tax that fella behind that tree." In other words, a good tax is one that you don't pay. Is that the reason there is such interest in the lottery? The people who are pushing for it won't be paying it. It will be the poor

and low income people who need to take that money home for their families.

9. Unquestionably, if you take \$180 million out of circulation in Mississippi, and if you don't buy things with that money, then there is no sales tax produced by that money; and there will be little other taxes produced by that money so that with the lottery, other tax collections will be affected and will be decreased.

All of the reasons that I have given for opposing the lottery up to now have been on economic grounds and philosophical grounds. I think that one could oppose it on moral grounds also. Am I my brother's keeper? You betcha. Should I do something to cause my brother to stumble? We had better not.

The Mafia used to call it "the numbers game." Will we take over where the Mafia left off?

Bill Alexander, who retired from the Senate, is the immediate past speaker, pro tem of the Senate and now is a member of a Cleveland law firm.

CHURCH FINANCING AVAILABLE

You Can Build Now

Let us issue

CHURCH BONDS

for your church

Plans from
A Do-It-Yourself Program
To Buying All Your Bonds



Church Finance, Inc.

666 North St., P. O. Box 2087
JACKSON, MISS. 39205

W. B. Rives (601) 948-1920

SERVING MISSISSIPPI CHURCHES FOR 25 YEARS

DAYS OF PRAISE

RIDGECREST
May 5-9, 1986

GLORIETA
May 19-23, 1986

ANNUITANT CONFERENCES

Mail Reservations to:

Ridgecrest Baptist Conference Center, Box 128,
Ridgecrest, N.C. 28770 or Glorieta Baptist Conference
Center, P.O. Box 8, Glorieta, N.M. 87535

(\$17 per person — Applies to total cost)

Total Cost \$104.75 per person
(Two persons per room)



Annuity Board Southern Baptist Convention

BAPTIST BIBLE INSTITUTE

Graceville, Florida

"Equipping the Called"

BBI is a unique Southern Baptist theological institution, owned by the Florida Baptist Convention, but open to all evangelicals.

The curriculum gives a strong background in Bible, practical theology, religious education, church music, and Greek. A general education core is required for diplomas and degrees.

Degrees = 130 semester hrs.

Diplomas = 98 semester hrs.

Ministers who attend BBI find placement in the tri-state churches:

Florida churches employ approximately 600
Alabama churches employ approximately 400
Georgia churches employ approximately 200

If you have answered God's call to service, answer God's call to study and prepare. Attend BBI and graduate to greater service!

For more information, write or call:

Dean
Baptist Bible Institute
1306 College Drive
Graceville, FL 32440
(904) 263-3261



Crowders respond to suit criticism

By Dan Martin

BIRMINGHAM, Ala. (BP) — Robert and Julia Crowder have responded to four associations and two churches who were critical of the Birmingham couple for filing suit against the Southern Baptist Convention and its Executive Committee.

In December, the Crowders and a Windsor, Mo., layman — Henry C. Cooper — filed suit in U.S. District Court for the Northern District of Georgia, claiming their rights had been violated during the 1985 annual meeting of the SBC because of what they claim were violations of the SBC Bylaws during the election of the Committee on Boards, Commissions, and Standing Committees.

The Crowders later were joined by Vero Beach, Fla., layman, H. Allen McCartney.

Crowder said four associations and two churches have taken official action, citing scriptural admonitions against Christians suing Christians, which have been communicated to him. The actions ask that the lawsuit be dropped, he said.

The retired Birmingham layman told Baptist Press he has "tried to stay as low key as I can, without ignoring them (the associations and churches). I have answered because I do not feel I have the right to ignore them."

In the letter, which also was sent to state Baptist newspapers in Tennessee, Florida, Alabama, Georgia, and Kentucky, the Crowders note they "share your desire to resume our emphasis of Bold Mission Thrust and see our home and foreign mission efforts grow as souls are won to Jesus Christ."

"We feel the lawsuit is indeed a tragedy," they write. "Unfortunately, if the inappropriate and illegal actions which occurred in Dallas are not corrected, a greater tragedy will take place: the Southern Baptist Convention will be ruled by the whim of the person who holds the gavel and those who advise him."

"The history of the world is replete with tyranny of well-meaning religious groups," they wrote.

The Crowders conclude their letter by noting they have, to date, received no response from convention officers, the Executive Committee or the Peace Committee "to settle this injustice. Julia and I continue to agonize as we pray that those who committed the violations will bring forth meaningful proposals to resolve this matter."

They ask those who have been critical of their action to "join us in prayer for our convention and in the commitment to do all within our power to retain the grassroots support of the local church and the strength of a denomination led by the Holy Spirit."

According to the letter, the Crowders received letters informing them of official action by four associations: Indian Creek in Waynesboro, Tenn.; Santa Rosa in Milton, Fla.; Friendship in Oneonta, Ala.; and Troup County in LaGrange, Ga.

Two churches also passed resolutions which were forwarded to the Crowders: Macedonia Church, Jonesville, Ky., and First Church, Remlap, Ala.

Dan Martin is BP news editor.

John Mack Boggan of the hero community (Newton County) has accepted the call as pastor of Beat Line Church, Conehatta. He was licensed to preach by Mt. Vernon Church and will be ordained there on April 27 in an afternoon service. Boggan is a graduate of the University of Southern Mississippi and is presently attending New Orleans Seminary. He is married to the former Ann Byard and they have four children.



Boggan

Marvin C. Taylor, pastor of New Zion Church, Monticello, has resigned to go to Emmanuel Church, Cataula. He has served churches in Florida, Georgia, Alabama, Mississippi and Walldorf, West Germany.



Taylor

Taylor, a native of Albertville, Ala., is a graduate of Baptist Bible Institute, Graceville, Fla., and attended William Carey College, Hattiesburg. Taylor is married to the former Nora Elrod of Sneads, Ala., and they have two sons.

Rubin Herrin has accepted the position of interim pastor at Faith Memorial Church, Poplarville. Herrin, his wife, Shelia, and their two children are natives of Carrier, where he was the former associate pastor at Corinth Church. Both he and his wife are members of a gospel music group called the Ambassadors.

Rick Stevens, Blue Mountain College student, is the new pastor of Hughes Chapel Church, Lee County.

Staff Changes

Robert J. Sanderson has moved from the Evergreen Church, Wayne County to Bunker Hill Church, Marion County. Sanderson served five and one half years in the Evergreen Church.

Jim Armstrong, a native of Tupelo, has moved from First Church, Nettleton to serve as minister of music/activities at Parkview Church, Greenville. Armstrong and his wife, Dorothy, have one son, Jay, 10 months old. His new address is 712 McAllister St., Greenville, MS 38701.

Pelahatchie Church, Pelahatchie has called Tim Pierce as full time minister of music and youth. Pierce has been serving as interim minister of music and youth at Pelahatchie Church. Barry C. Corbett, pastor.

Lamar Pickens has resigned First Faith Church, Batesville. He is available for supply, interim, pastorate, and revivals. His address is Rt. 6, Box 129A, Oxford, MS 38655, telephone 234-3640.

CHURCH STEEPLES

- BAPTISTRIES
- WALL CROSSES
- BAPTISTRY WATER HEATERS

COLONIAL CONTEMPORARY AND MODERN DESIGNS
ERECTION WITH COMPANY CRANES AND CREWS AVAILABLE
WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS

TOLL FREE
800-241-3152
IN GEORGIA CALL
COLLECT
404-993-9960

GLASSTECH PLASTICS, INC.
P.O. BOX 910
ROSWELL, GA 30077

Springtime in the Smokies Hike a Wildflower Trail . . .

Year-round fun! Holidome Center, indoor/outdoor pools, saunas, whirlpool, beautiful rooms. Nearby tennis, tram to ski slopes, hiking, shopping, crafts community, nightlife, more.

\$94.50 DBL 3 DAYS/2 NIGHTS
OCC Now thru 5/19/86

2 bed economy room. Children free in same room. Extra nights \$47.25 dbl. occ. Not valid Easter Weekend.

Not valid with other discounts. Offer may be restricted or withdrawn anytime prior to confirmation. To get this rate, mention it in reservation call and present this ad prior to registration.

Dept. 101

For additional information call
615-436-9201

Holiday Inn
OF GATLINBURG, TENN.
333 Airport Road (37738)
GATLINBURG,
TENNESSEE

CALL NOW
1-800-435-9201 (Outside TN)
1-800-435-9202 (TN)

'Distinguished' WMUs recognized

The following churches and associations were recognized March 18 during WMU annual meeting, at Broadmoor, Jackson, as having attained Distinguished status.

Distinguished WMUs

Amory, FBC
Bailey, Arkadelphia
Brandon, FBC
Brookhaven, FBC
Brookhaven, Heuck's Retreat
Brookhaven, Macedonia
Calhoun City, FBC
Carrollton, Liberty
Clinton, Wildwood
Coffeeville, FBC
Coldwater, Evansville
Collins, Cold Springs
Columbus, Antioch
Columbus, East End
Columbus, Immanuel
Corinth, Tate Street
Crystal Springs, FBC
Ecu, Ecu
Edwards, Edwards
Ellisville, FBC

Enterprise, Enterprise
Eupora, FBC
Greenville, FBC
Gulfport, Belaire
Gulfport, FBC
Gulfport, Northward
Hattiesburg, Calvary
Hattiesburg, Pineview
Hattiesburg, Temple
Hernando, Ebenezer
Jackson, FBC
Jackson, McDowell Road
Lamar, Slayden
Laurel, FBC
Louisville, Bethel
Louisville, FBC
Magee, Coat
Magnolia, Terry's Creek
Mendenhall, Poplar Springs

Meridian, Highland
Meridian, Poplar Springs Drive
Natchez, FBC
Pascagoula, FBC
Pascagoula, Wade
Petal, Petal-Harvey
Philadelphia, FBC
Philadelphia, Spring Creek
Picayune, FBC
Poplarville, Steep Hollow
Quitman, Center Ridge
Rolling Fork, FBC
Sarah, Strayhorn
Southaven, Colonial Hills
Southaven, FBC
Starkville, FBC
Summit, Montgomery
Sumrall, Oral
Tinsley, Tinsley
Tylertown, Lexie
Tupelo, FBC
Union, Linwood
Vicksburg, FBC
Vicksburg, Highland
Vicksburg, Immanuel
Vicksburg, Woodlawn
Walnut Grove, Walnut Grove
Water Valley, O'Tuckalofa
Winona, FBC

Associations Distinguished WMUs

Alcorn	Neshoba	Washington
Calhoun	Newton	Wayne
Jones	Northwest	Webster
Lamar	Rankin	Winston
Lincoln	Simpson	Yalobusha

HEADQUARTERS

FOR ALL TYPES OF

School & Church Furniture

• Complete stock of chairs, tables, desks and furnishings for Classroom, Library, Sunday School, Auditorium, Cafeteria and every School and Church use.

EVERYTHING FOR
THE SCHOOL
AND CHURCH

MISSISSIPPI
School Supply Co.
JACKSON, MISSISSIPPI

15 - Passenger Church Vans

We specialize in Church Vans, both 12 and 15 passenger. We sell to all churches for factory cost plus \$145.00 for service. We also carry used Vans. Call for more information. Ask for Reggie Frierson. (601) 798-8682.

P.S. We also have a special lease plan for the clergy on any Ford, Lincoln, or Mercury.

Dub Herring Ford-Lincoln - Mercury
Picayune, MS 39466.

Revivals:



GOOD NEWS AMERICA,
GOD LOVES YOU

1st, Belzoni to hold 100-year celebration

First Church, Belzoni, will hold its centennial celebration on April 6. The church history reflects that it was organized on March 21, 1886, with an original membership of ten. From that the church has grown into its present membership of 895.

Baptist work in the Mississippi Delta was still in its infancy and the Delta was looked upon as an area of disappointment to religious workers, but a place of great opportunity for advancement of the gospel. Under the leadership of the early church leaders and encouragement of the yearly pastors, the church has grown both spiritually and in influence. The church property is not valued in excess of \$1,000,000. Billy McKay is pastor.

The services of the day will include an 8:30 a.m. worship service, 9:45 a.m. Sunday School, an 11 a.m. worship service, and a 2 p.m. afternoon centennial program. Lunch will be served at noon in the church. The living pastors, including Jasper P. Neel, Chester Molpus, and W. L. Compere, will speak during the various services. Also taking part in the services of the day will be former music directors of the church, and former members of this church who are presently serving in such capacities as ministers, youth directors, song directors, business managers, and other capacities in church of other locations.

Earl Kelly, executive secretary of

the Mississippi Baptist Convention Board, will preach during the 11 a.m. service and Jack Gunn, director of the Mississippi Baptist Historical Commission, will present a One-Hundred Year Centennial Certificate to the church.

Hillsboro (Scott): April 6-9; Sunday, 11 a.m., 7 p.m.; lunch at noon; weeknight services, 7 p.m.; Wilson Winstead, pastor; Briar Hill, Florence, evangelist; George Dukes, minister of music, Antioch, Pelahatchie and employed with the State Department of Education, music; G. R. Ricky Gray, pastor.

Sylvarena, Wesson: April 6-9; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; speaker, Ronald Meeks of Corinth; music director, Joey Hart of Wesson; Donnie Payne, pastor.

County Line (Rankin): April 6-11; 7 p.m.; Berry Wilkenson, Springfield, Natchez, conducting services; T. R. Darsey, First, Butler, Ala., music; Mark Dearman, pastor.

Willow Grove, Collins: April 6-9; services, Sunday, 11 a.m., 1:30 p.m., lunch served, fellowship hall; Mon.-Wed., 7 p.m.; Kenneth Stringer, director of missions, Covington-Jeff Davis Association, preaching; Danny Moss, pastor; Sand Ridge (Scott), music; Billy Purser, pastor.

First, Lauderdale: April 11-13; evening services, 7:30; Sunday morning, 11; Stanley Graves, Hammond, La., evangelist; Max Burris, Meridian, music; Mike Russell, pastor.

Salem, Collins: April 13-16; Sunday services, 11 a.m. and 6:30 p.m.; Mon.-Wed., 7 p.m.; Maurice Flowers, director of missions, Jones Association, evangelist; Don Odom, minister of music, First, Sumrall, music; James McLemore, pastor.

Corinth, Heidelberg: April 6-11; Sunday, 11 a.m., 7:30 p.m.; Mon.-Fri., 7 p.m.; Grady Crowell, director of missions for Clarke County, evangelist; special music throughout the week; Edd Holloman, pastor.

Arrowood, 1201 48th Avenue, Meridian: April 6-10; Jim Jeffries, Wildwood, Tupelo, evangelist; Ron Tullos, Oakland Heights, Meridian, music; Sunday services, 11 a.m., 7 p.m.; 7:30 p.m. each week night; Robert Mooney, pastor.

Main Street, Mendenhall: April 13-17; services nightly, 7:30 p.m.; S. W. Valentine, Jackson, evangelist; Dewitt Mitchell, pastor.

Tuckers Crossing, Laurel: April 6-9; Maurice Flowers, director of missions, Jones Association, speaker; Lorrie Tanner, music director, Tuckers Crossing, music; Sunday, coffee and doughnut fellowship, 9:30 a.m., Sunday School, 10 a.m., morning worship, 11 a.m., and evening worship, 6 p.m.; Mon.-Wed., 7 p.m.; Eddie Bryant, pastor.

Mount Vernon, Newton: April 6-9; M. H. Waltman, pastor of Poplar Springs, Vardaman, evangelist; Bob Strebeck, music director; services at 11 a.m. and 6:45 p.m., Sunday, and 7 p.m. Mon.-Wed.; Bill Hutto, pastor.

Sebastopol, Sebastopol: April 6-9; Sun., 11 a.m., 6:30 p.m.; Mon.-Wed., 7 p.m.; Courtney Selvy, evangelist; Harry Daniels, music; John Sharp, pastor.

Calvary, Braxton: April 6-13; Rick Kennedy, evangelist; Sunday, April 13, 7 p.m., Biblical film, "The Burning Hell," church auditorium; H. J. Bennett, pastor.

Macedonia, Hattiesburg: April 6-9; Sunday, 11 a.m., lunch in fellowship hall to follow; Mon.-Wed., 7:30 p.m.; Tony Lambert, pastor, Dublin, Prentiss, evangelist; Craig Rainey, Unity, Moselle, music.

Temple, Hattiesburg: April 6-9; 11 a.m.; 7 p.m.; Jim Keith, pastor, First, Richardson, Tex., evangelist; Tom Wells, minister of music; Harry L. Lucenay, pastor.

East Philadelphia, Philadelphia: April 6-11; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri. 11:30 a.m. and 7 p.m.; Jimmy D. Porter, pastor of St. Andrew, Panama City, Fla., preaching; Sammy McDonald, Florence, music; Truman D. Scarborough, pastor; Steve Turner, minister of music.

Galilee First, Gloster: April 6-9; noon and 6:30 p.m.; Fred Moseley, pastor emeritus, Lucedale Church, preaching; Miss Karen Hardy, minister of music and youth, Macedonia Church, Brookhaven, music; Randy Rich, pastor.

Hebron, five miles south of Poplar Creek on Vaiden Road, (Montgomery): April 20-23; services, 7:30 each evening; William S. Weddle, pastor, Walthall, Webster Association; Harvey Overstreet, music; Billy Little, pastor.

- Just for the Record -



Rocky Creek Church, Lucedale, held a recognition service recently for Acteens. The Theme was "His Way — Mine."

Pictured are, left to right, first row, Susanne Rouse, queen regent; Katy Havard, queen; Gina Havard, flower girl; Alison Williamson, flower girl; Vickie Mason, queen regent.

Second row, Denise Dungan, working on service aide; Amanda Croom, queen; Heather Denmark, queen; Vicki Gibson, queen; Kay Dungan, queen regent.

Third row, Amy Read, queen regent; Krystal McLeod, queen with scepter; Amy Rouse, queen with scepter; Tara Havard, queen regent in service; Becky Hinton, queen regent.

Fourth row, Rochelle Dixon, working on service aide; Tanya Stevens, queen regent; Kelly Gibson, queen regent in service; Nancy McCaa, queen regent in service.

The Acteens and their leaders were honored with a reception after the service. Mrs. Cheryl Williamson is director. Roy T. Myers is pastor.



Bowmar Avenue Church, Vicksburg, held a recognition service for GAs. The theme was, "What a Wonderful, Wonderful World."

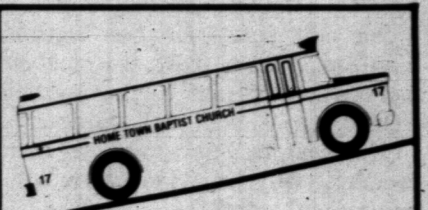
Pictured, left to right, front row, Amy Peters, Laura Martin, Gwen Guice, Neeli Jones, Alicia Guest, and Jennifer Bennett.

Top row, Amy Radican, Evette Guice, Adrienne Anthony, Becky Martin, Kimberly Carnes, Shelley Hall, and Amy Hall.

Drew Church, Drew, has just completed redecorating the sanctuary, fellowship hall, and educational facilities. This includes painting, carpeting, upholstering pew seats, and installing a sound system in the balcony. New baptistry draperies and choir robes have been added, says Carolyn B. Turner, church secretary. Wilbur B. Webb is pastor.

The Keenagers at First Church, Pontotoc, celebrated Valentine's Day with a "Bear-ry Special Banquet." The fellowship hall was decorated with red and white steamers, hearts, and cupid. Each table was centered with a vase of red carnations and a

bear holding a string of Valentine balloons. After a fellowship time, Kay Fagan welcomed the Keenagers and introduced the program. David Prevost, minister of music, led the group in singing "You Are My Sunshine" then, assisted by his wife, Laura, they sang "You've Done Stomped on my Heart." Rich Malone formerly from Calvary Church, Tupelo, now at Parkway Church, Jackson, pantomimed several fun songs and gave a devotional pertaining to the source of real love — Jesus Christ. A short skit "Liza and Henry" was given by pastor Julian Fagan and Kay Fagan. Liza shared "some secrets for a happy marriage."



IDENTIFY YOUR CHURCH VEHICLES -
Buses - Vans - Cars -
with NEW Vinyl Lettering -

- Fast!
- Easy to Apply!
- Permanent!
- Professional!
- Economical!

For FREE estimate, call
STAMM ADVERTISING
120 Upton Drive
Jackson, Mississippi 39209
(601) 922-3400

OLD BIBLES REBOUND

A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.

"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C - Greenwood, Miss. 38930

CHURCH FURNITURE

At a price
Any Church Can Afford
Write or call

WAGONER BROS.
MFG. CO.
Tel. (501) 675-2468
Booneville, Arkansas
72927

Build The Family Life Center You Need Today, Right Away!



- We can help you get financing.
- Guaranteed no budget overruns!
- Masonry, wood, or steel.
- Let us help you make your dream a reality.

NORTHWAY

Church Builders and Designers, Inc.
Box 591, Taylors, SC 29687

CALL TODAY! (803) 268-7090

Call for Free
BROCHURE

BAPTISTRIES
HEATERS, PUMPS
FACTORY DIRECT

TOLL FREE 1-800-251-0679
TN CALL COLLECT 615-675-0679
FIBERGLASS BAPTISTRY CO.
3511 HIXSON PIKE • CHATTANOOGA, TN 37415

Widow of marine killed in Lebanon sends \$100 for missions work there

By Art Toalston

RICHMOND, Va. (BP) — It was not just a \$100 contribution for missions in Lebanon. It was a sign that Thomasine Baynard is recovering.

She was getting ready for church and tending to her one-month-old son in October 1983 when she saw Sunday morning news reports that terrorists had blasted a U.S. Marines command center in Beirut, Lebanon.

She felt sorry for the victims' families. But she didn't worry about her husband, James, relying upon his "Don't-worry-about-me" statements.

The next two days, she began to wonder, "Why doesn't he call and tell me he's all right?"

Wednesday, a Marine chaplain and another officer visited her twice, initially to report that James was missing and presumed dead, later to report that his body had been found. In all, more than 230 Marines were killed as a truckload of explosives destroyed their four-story building.

The young widow now works at a Christian bookstore in Richmond, Va., and attends a Methodist church. She

is growing in her acceptance of what she believes God has told her through prayer: "You don't have all the answers. Just be satisfied that I do." Still, she wonders why he had to die, because she prayed for him daily.

Bitterness toward Lebanon or even the terrorists has not crippled her. "I can't get angry with Lebanon and its people," she says. "I can't get angry at some misguided guy who sacrificed his life for a cause he believed in."

In fact, "I feel kind of attached (to Lebanon) because that's where James was when he was killed."

The 28-year-old widow found an avenue for ministry to Lebanon during a Richmond art show last year. Intrigued by the work of David Kreider of Harrisonburg, Va., she stopped to talk. Kreider, she learned, is the son of Mennonite missionaries in Israel and his wife, Mary Ann, is the daughter of Southern Baptist missionaries Ed and Anne Nicholas in Lebanon.

The next day, she returned to the art

show with a \$100 check, asking the Kreiders to forward it to Lebanon for missions work.

Southern Baptists missionaries in Lebanon decided to use the money in a new program for homebound, limited-income people in need of physical therapy. Physical therapist Maria Daoud, a member of Mon-sourieh Baptist Church in Beirut, is heading the program.

"I just wanted to contribute something to missions in Lebanon," Baynard says. "I just can't imagine anybody having to live where you don't know the next day whether you're going to live. There's not just hunger. There's killing and fighting and suffering."

After her husband's death, she became depressed and withdrew from people. She credits the prayers of fellow Christians for the way "the Lord just really broke through," giving her an ability to take life "a little at a time."

Art Toalston writes for the FMB.

Says Music Conference

Church body, not one small group, should hire, fire music minister

By Leon Bedsole

The Mississippi Baptist Church Music Conference met in annual session, March 6 at First Church, Natchez.

One resolution was brought before the Church Music Conference which was adopted unanimously. The resolution spoke on the biblical aspects involved in calling and terminating the service of its ministers.

Said one minister of music in explaining the rationale for the resolution, "We feel the calling and the termination of a minister ought to be done by action of the church body, not one individual or small group. We feel this is in keeping with the New Testament teaching that the minister is a servant of the whole church body."

The opening session was a luncheon featuring a talk by Ted Stanton, music missionary to Argentina, sharing some of the work that he and his wife, Mary, are doing as well as reports from other music missionaries.

William J. Reynolds, associate professor of Church Music, Southwestern Seminary, Fort Worth, highlighted the afternoon session with two addresses: "The Philosophy of Worship" and "Planning of Worship Services."

Reynolds stressed to the church musician that he is a leader in worship and must be willing to assume the responsibilities of helping his congregation understand what worship is and how to accomplish it. His second talk centered around involving the congregation as the participants of worship and not the audience.

Mini-concerts were presented in the afternoon by music faculty members of Mississippi Colleges: Ed Ludlow of Blue Mountain College; and Jeff McLelland, Josephine D'Arpa, and Gene Winters, all of William Carey College School of Music. The evening

session of the program included a concert by the sanctuary choir, First Church, Natchez, directed by Ken Miller, minister of music.

The Mississippi Singing Churchmen, handbells, and brass ensemble also were featured in a concert directed by Milfred Valentine, Jones County Junior College.

The business of the conference centered around election of new officers for 1986-87: Chris Jenkins - president, First Church, Gautier; Ken Miller - president-elect, First Church, Natchez; Frank Stovall - vice-president, Mississippi College, music chairman; Dot Pray - secretary-treasurer, Colonial Heights Church, Jackson and Church Music Department consultant.

The conference also reaffirmed a public school music brochure drawn up from the 1985 conference session regarding the encouraging of the expansion and development of music education programs in schools throughout the state of Mississippi and pledging the support of the Mississippi Baptist Church Music Conference.

The conference voted to meet March 19-20, 1987, at First Church, Grenada, in conjunction with the Singing Churchmen retreat.

The text of the resolution is "Whereas, the Bible clearly speaks of differing ministries within the church; and whereas no clear hierarchy, hegemony or priority of ministries is set forth in the Bible; and whereas Southern Baptists teach in their churches, colleges, and seminaries, and through their printed literature, the sanctity of each person's call under God; and whereas the ministry of music is called by the local congregation to labor with them

beside the pastor and other church-called staff members;

"Be It Resolved that we, the membership of the Mississippi Baptist Church Music Conference, assembled this day, March 6, 1986, in the First Baptist Church of Natchez, Mississippi, do hereby commend the method of calling its ministers by action of the church, and we do hereby commend that at such time as the termination of services of one of its ministers is considered, it shall be so considered by the church at large, and so duly acted upon and executed by the church as befits the Body of Christ, whose founder is the embodiment of love, forgiveness, compassion, and grace.

Byram youths at lock-in will play softball at 1 a.m.

The youth of First Baptist Church of Byram are planning a lock-in for Friday night, April 4, from 9 p.m., until the next morning at 9.

Midnight and sunrise devotional services will be held.

The charge will be \$6.00 for a spaghetti supper, and breakfast. Youths of the area are invited.

Entertainment will include games and contests; special music by the BSU group from Mississippi College, the Priorities; and movies. A softball game will be played at 1 a.m. Those attending should bring their baseball glove, and wear something comfortable.

For additional information, youths may call 372-3156 or (after 5) 372-4043.

Meadow Grove goes over goal, eats food from fifty states

At Meadow Grove Church, Brandon, March 16, the \$1,000 Easter offering goal was exceeded in one call to the altar by Pastor Rick Kennedy; \$1,315.92 was received and following the service a home missions luncheon was served. The WMU prepared 'stately dishes' from all 50 states of the Union. "Talk about seeing the country on a plate! From collection plate to calorie plate. God blessed it all," said a participant.

Names in the News

Thomas P. Lane, has retired after 38 years as minister of music, at Bellevue Church, Memphis. These will be special tributes on April 4 and 6. Lane retired April 1.

MEMPHIS, Tenn. (BP) — Jim Burton has been named editor of Baptist Men's materials for the Southern Baptist Brotherhood Commission. Prior to his employment at the Brotherhood Commission, Burton was a staff photographer at the Dallas Morning News in Dallas.

John Fletcher, died March 16 at age 77, in West Monroe, La. He was the father of Mrs. Faye McHann, employee of the Mississippi Baptist Convention Board. Before retirement, Mr. Fletcher and his wife had been houseparents at the Louisiana Training Institute. In earlier years they had lived at Vicksburg. The funeral was at First Baptist Church, Crowley, La., on March 17. Survivors include his wife and daughter, one sister, three grandchildren, and six great-grandchildren.

Antioch (Rankin) announces May 4 sesquicentennial

Antioch Church, a landmark midway between Puckett and Pelahatchie in Rankin County, is among the oldest churches in the state.

The church is 150 years old, having been organized in 1836. The congregation will celebrate the church's sesquicentennial on May 4.

Services will begin at 10:30 a.m. with introduction of former pastors, followed by a fellowship foodfest — dinner on the grounds.

Afternoon services will be conducted by former music directors. Larry Duncan is pastor, and George Dukes is minister of music.

"For 150 years God's people in the Antioch Baptist Church have felt the blessedness of his leadership," states Mrs. Geneva P. Quarles, chairman, Publicity Committee, Antioch Church.

Crosby to celebrate

April 6, at the 11 a.m. service, Crosby Church, Crosby, will observe its 30th anniversary in its own building and the 67th year of being an organized Baptist church. A special service is planned with a covered dish dinner to follow.

Howard Hamrick, a native of Crosby, and now of Meridian, will be the featured speaker. He was the first to be licensed to preach by the Crosby Church in August 1949, and in July 1951, was ordained there. Special music will be directed by Fred A. Humes, music director. Arnold L. Chavers is the pastor.

Revival Results

Mt. Moriah (Lincoln): March 9-12; 33 professions of faith, and three decisions for full-time Christian service; Gary Bowlin, evangelist; Tom Walsh, music; averaged 175 in Sunday School and 120 in Church Training since revival, states Ronny Robinson, pastor.

CHURCH FURNITURE
Solid wood or upholstered pews, pulpits, furniture, loose or fixed pew cushions.
Baptist Steeple-Carpets
All Work Guaranteed
For More Information Write or Call
VIRGINIA CHURCH FURNITURE INC.
190 1st Street N.W., Falls Church, VA 22041
(703) 990-5388 in VA (800) 468-8636


Mississippi Valley Gas Company
Gas gives you more for your money.

SEND FOR FREE INFORMATION
Doctor Guaranteed Cure for Psoriasis
PSORIASIS CLINIC DEPT. JR-46
RTE. 1 PONTIAC, IL 61764

FIBERGLASS BAPTISTRIES
STEEPLES—CROSSES
WATER HEATERS
DIAL TOLL FREE
1-800-231-6035
LITTLE BAPTIST INDUSTRIES CO., INC.
Dept. 61 / Box 122 / Orange, Texas 77630
BY TELEPHONE 1-800-231-6035


CISA
CHURCH INFORMATION SYSTEM
BROADMAN
Specialized software for:
• Membership
• Stewardship
• Word Processing
• Accounting
• Prospects
• Attendance
• Media Library
Plus, IBM Personal Computers, Data General Desktop Generation computers, forms, supplies, and accessories. For information contact:
Church Information System
127 Ninth Avenue, North
Nashville, TN 37234
(615) 251-3604
SP-86

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director
P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Gifts of Honor and Memory

February 26 - March 12, 1986

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and request, those who are and have been special to our special friends.

- | | | |
|---|--|---|
| Mrs. Alice H. Pierce
Mr. & Mrs. C. B. Minyard | Mrs. Raymond Booth
M. A. Watkins | Mrs. Rachel Thornton
Rebekah K. Myers |
| Mrs. Alice Herring Pierce
Katherine W. Melton
Mildred W. Porter | Mrs. Ben W. Scruggs
The Callie D. Chism Sunday School, Hollandale | Mrs. Ruth Toler
Mr. & Mrs. Willie B. Badon
Lorena B. Newman |
| Jane R. Patton Powell
Mrs. W. B. Kenna | Mr. & Mrs. Charles W. Holmes
Mrs. James A. Harvey | Mr. & Mrs. Ken Tumey
Mr. & Mrs. Louis Marsalis |
| Mrs. Erin Power
Mrs. Lorena B. Peeler
Mrs. JoAnn Harden | Mr. & Mrs. Chester Goodwin
David Holland | Miss Roseann Turnage
Mr. & Mrs. R. I. Lee |
| Mr. Jim Pratt
Bill & Ruth Rigby | Mr. & Mrs. E. A. Currey, Sr.
Mr. & Mrs. J. A. Newton | Mr. Harold Turner
Dr. & Mrs. Harold Ward |
| Mrs. Vera Price
Robert Lee Nicholas | Bank of Hollandale
J. T. & Elizabeth Ray | Mrs. E. C. Bratton
Mr. Jake Turnipseed |
| Jim Purvis
First Baptist Church, Corinth | Adrene B. Hollingsworth
James T. Hollingsworth | Bess & John Ray
Mr. Hardy DeVoe Vise |
| Louise Gooze
Mrs. Mary Belle Ragland | Ellen & Marcus Treadway
Eddie Seibuh | Mr. & Mrs. Clemon Wall
Mrs. Mattie Walker |
| Mr. & Mrs. Carl M. Kelly
Mr. Woodrow Rainey | Drew & Hope Wells
Mrs. Dorothy Seidman | Mr. & Mrs. P. E. Garst
Mrs. Ruth Motley Walker |
| Deacons of Rawls Springs Baptist Church, Hattiesburg | Dr. & Mrs. Jim Lewis
Mrs. Joy Seitz | Mrs. George D. Lyon
Mrs. Elma Rae Ware |
| Mrs. Moddie Raspberry
Claudine Davis | Mrs. E. L. Phillips
Miss Martha Ruth Phillips | R. M. Sumrall
Mrs. Eunice Warrington |
| Sue Reynolds
Marguerite D. Reed | Mrs. Udell Sessions
Forest Baptist Church | Margaret & Carman Dixon
Mr. & Mrs. J. W. Grantham |
| Bryant A. Reed, Sr.
Mr. Roy Rhine | William Freeman Shields
Fay A. Davis | Janis Watkins
Mr. & Mrs. George Myers |
| Mr. & Mrs. Hayden Herring
Roy J. Rhine | Mr. Fred Shows
Mr. & Mrs. Euree Grantham & Eric | Mamye Watkins
Mr. & Mrs. George Myers |
| Katherine W. Melton
Mrs. Edwin Richardson | Rev. Bert Sibley
Drs. Hesdorffer & Louis | Patsy Watkins
Mr. & Mrs. George Myers |
| Opal B. Osborn
Mr. Earl Richmond | C. D. Simpson
Mr. & Mrs. Herman L. Johnson | Tony Weathers
James & Peggy Stewart, Marcia, |
| Mr. & Mrs. W. J. Simmons
Earl B. Hinton & Virginia | Mr. & Mrs. Alton Neal
Mildred W. Porter | Rick & Trey Miley
Mr. & Mrs. W. W. Weems |
| Mr. & Mrs. Thomas Walters
Mrs. Shirley Ripley | Katherine W. Melton
Mrs. Meade S. Simpson | Forest Baptist Church
Mr. Ernestine West |
| Walter Bargee
Mrs. Atlee Risher | Texie I. Prather
Dorothy M. Ingram | Mrs. W. Zack Huggins
Mrs. T. W. West |
| Thomas & Bobbie Risher
Mrs. Birdie Robbins | Mr. J. B. Sims
Edith M. Aldridge | Miss Rebecca Perkins
Robert L. Whitehead |
| Mrs. Elma Robertson
Mrs. Myrtis Robbins | Fred & Rose Powers
Mr. & Mrs. A. J. Davis | Dorothy McLain
Mr. J. W. Whitfield |
| George Roberts
Ann Southerland | Mrs. Mary Etta Sims
Mr. & Mrs. Garth S. Ingram | Mr. & Mrs. Jack Parker
Joe Brooks Whitten |
| Mrs. Mary Y. Roberts
Mr. & Mrs. Harry C. Hall | John Cope & Staff of Bank of Hollandale | Mr. & Mrs. Walter Chittom
Mr. Colan Williams |
| Mrs. S. E. Watters
Richard Angus Roberts, M.D. | Mr. J. E. Slaughter
Mrs. J. E. Wilson | Ms. Marjorie McGarrh
Ms. Dorothy Watkins |
| Ms. Daisy Roberts
Vivian Rodgers | Mrs. Bess Smith
Tommy & Peggy Taylor | Mr. D. J. Williams
Minnie Lee Hester, Leon & Faye |
| Nell W. Dismuke
Charles W. Roe | John Smith
Mr. & Mrs. M. E. Randle | Dick Williams
Mr. & Mrs. Douglas Moore |
| Mr. & Mrs. J. W. Holliday & Lisa
Mr. & Mrs. Wayne Parks & Family | Garnet Smith, Jr.
Virginia Brown | Jessie Mae Williams
Randy & Ann Dillon |
| Mr. & Mrs. Tommy Young
Mrs. Martha Rogers | Paul Staples
Kay Daugherty | Mr. Ralph Williams
Mr. & Mrs. Ellis Blount & Cameron |
| Brownie L. Peden
Mrs. Georgia Rollins | Mrs. Pauline Stegall
Mrs. Amelia Geiselbreth | Carroll Wilson
Mr. & Mrs. R. M. May |
| Mr. & Mrs. Dennis Jordan
Mr. Clifford Rozier | Mrs. Charlene Stepp
Mr. & Mrs. Frank Shawblosky | Mr. Ray Wise
Mrs. J. F. Williams Sue & Hettie |
| Yale Street Baptist Church
Mr. Jimmy Runnels | Mrs. Lou Ollie Stinson
Kolola Springs Community | Mrs. Ada Wofford
Mr. & Mrs. T. C. O'Neal |
| Mr. & Mrs. Jack Parker
Mr. T. J. Rutledge | Mrs. Margaret M. Stone
H. E. Wilkinson | Mr. Gaston Womack
Mr. & Mrs. Euree Grantham & Eric |
| Mrs. J. W. Posey
Mr. Arden Sadler | Gladys Cruise
Mr. & Mrs. Jack Hofer | Mr. & Mrs. Ford Bishop
Hunter Woods |
| Burnell & Evelyn Hitt
Mr. & Mrs. W. G. Clark | Mr. & Mrs. Maude Strickland
Algie Moore | Ray & Nellie Wilkie
Mrs. Lars (Rosalie) Wright |
| W. W. Salley
Mr. & Mrs. A. J. Davis | Dorothy Nettles & Family
Judy Boykin & Family | Frank & Ann Jones
Mrs. J. W. Pope |
| W. W. Salley
Adult Choir, Cleveland | Mrs. Iva Sullivan
Mrs. Opal H. Green | Mrs. Edith Eloise Youngblood
Mr. & Mrs. George Myers |
| W. W. Salley
J. M. Fryer | Elisha Sutton
Aileen S. Gallaway | |
| Mrs. Blanche Sarver
Mr. & Mrs. Cecil Seale | Robert Taylor
Miss Rebecca Perkins | Mr. Richard H. Abbey
Mrs. Fredna V. Pearson |
| Mrs. Lola Schenck
Judy Bryant & Family | Mr. Charles Terry
Diane & Robert Bradford | J. J. Webb, II Family
J. J. Webb, III Family |
| Mrs. L. L. Stroud
Mr. A. T. Schoolar | Mrs. J. W. Thomas
Mr. & Mrs. Tom Rice | Margaret Williams & Family
Mr. & Mrs. Leo Hill, III |
| Mr. & Mrs. J. L. McGregor & Sonya
Rena Lara Baptist Church | Mrs. Beulah Thompson
Mrs. Lucille Moore | Mrs. E. E. (Ruth) Adams
Faith Sunday School, Meridian |
| Mrs. Pearl Scott
Joe & Geraldine Lindigrin | Mrs. P. L. Thompson
Fred & Modesta Roberts | Mrs. Pearl Adams
Mr. & Mrs. R. M. Bullock |
| Mrs. Willie Clower (E.W.) Scott
Mary Van Namen | Mr. & Mrs. Ronny Seldon & Mace
Mrs. S. M. Thompson | Mrs. Iva B. Aiken
Mr. & Mrs. Lewis Buford |
| J. R. Gouldman
W. A. & Deloris Dunaway | Mrs. Aline E. Baine
Mr. & Mrs. W. E. Clower | Mrs. Annie Ainsworth
Ruth Valentine & Children |
| | Mr. J. J. Thornton
Mrs. Amos Arender, Sr. | Mrs. D. O. Ainsworth
Guy & Doris McClure |

March 13-March 26

- | | | |
|--|---|--|
| Mr. Richard H. Abbey
Mrs. Fredna V. Pearson | Mr. & Mrs. J. L. Corley
Mrs. Bertha Cox | Mr. & Mrs. Robert E. Denson
John B. Cunningham |
| J. J. Webb, II Family
J. J. Webb, III Family | Betty & Bud Thigpen
Mr. John Edward Crowe | Mr. & Mrs. Charles M. Cade
H. E. Daves |
| Margaret Williams & Family
Mr. & Mrs. Leo Hill, III | William & Eddie Lou Peacock
Mrs. Iola Crump | John & June Watkins
Mrs. Muse Davis |
| Mrs. E. E. (Ruth) Adams
Faith Sunday School, Meridian | Mr. & Mrs. Robert E. Denson
John B. Cunningham | Mrs. Rowe Rhett
Mrs. Rowe Rhett |
| Mrs. Pearl Adams
Mr. & Mrs. R. M. Bullock | Mr. & Mrs. Charles M. Cade
H. E. Daves | Mrs. Charles (Nell) Dennis
Mr. & Mrs. R. J. Boyte |
| Mrs. Iva B. Aiken
Mr. & Mrs. Lewis Buford | John & June Watkins
Mrs. Muse Davis | Dr. & Mrs. William F. Everett |

- | | | |
|--|--|---|
| Erin Dickerson
Mr. & Mrs. Richard Hazelwood | Mrs. Letha Holmes
Bud Thigpen | Lucie Lutken Morgan
Wayne & Becky Herbert |
| Mr. Aubrey L. Dillard
Cumberland Baptist Church | Mrs. Ethel Hood
Mrs. Eugenia Martin | Mrs. Jewell Moss
Mr. & Mrs. James A. Miller |
| Mrs. E. L. Douglas
The Norman O'Neals | Charles H. Hooker, Sr.
Mr. & Mrs. W. Baldwin Lloyd | Roy H. Nail
Evelyn Threadgill |
| Frederick E. & Lillian C. Williams
Charles Dean Dunlap | Mrs. Joe T. Odle
Virginia Potts | B. J. Nettles
Crosby Baptist Church |
| Joyce Chittom
Delmer E. Edwards | Mrs. Dora Horton
Kate W. Gordon | Mrs. Estelle Newton
Theo T. DuBoise |
| Dorothy & Clyde C. Parker
Mr. Oris L. Edwards | Mr. Ray Horton
Mr. & Mrs. John T. Keeton, Jr. | Graeber Brothers, Inc.
Mr. Isham Nichols |
| Mr. & Mrs. W. J. Thompson, Jr.
Young Married Sunday School, Slate Springs | Charles Hudson
Opal Dayne & David Green | Mr. & Mrs. H. E. Bishop
Mrs. Frankie Nolan |
| Mr. & Mrs. C. N. Wray
Norene West | Mr. W. Z. Huggins
Senior Bible Class, Quitman | Mr. & Mrs. Sam Langley
Mrs. Howard O'Keefe |
| Charles H. Evans
Swiftwater Baptist Church | Mr. Cal Hull
Senior Bible Class, Quitman | Margaret Williams
John O'Neil |
| Mrs. Maude Ferguson
Sanctuary Choir, Purvis | Mrs. W. O. Hunt
Mrs. Myrtle L. Adams | Bonnie Cook
Helen E. Kelsheimer |
| Mr. Lewis Ferrell
Bertha L. Newcomb | Adelaide Hunter
Georgia Clarke | Ken Oswalt
Mr. & Mrs. Teddy L. Cummins |
| Mr. & Mrs. Dutch Farmer
Mr. Ingram Foster | Elizabeth Wicks
Mrs. Ozella Hutchinson | Mrs. Helen Boyette Ousley
Carol Brumby |
| Mr. & Mrs. Fred E. Kennedy
Jay Garnett | Mr. & Mrs. F. H. Hammond
Ruth Sunday School, Marks | Robert Palmer
Mrs. Len Martin |
| Mrs. Terry Smith
Sister of Mrs. Owen L. Garrett | Mrs. Effie Irwin
Mrs. Betty D. Jensen | Mrs. Eula K. Parker
Dorothy & Clyde C. Parker |
| Mrs. Owen L. Garrett
Vivian M. George | Lemuel & Hazel Jerrell
Lamont Jarrell | Mrs. Ruth A. Parker
Dorothy & Clyde C. Parker |
| Mrs. Tom S. Glenn
Mrs. Alma Gillis | Bill & Yvonne Wolverton
Mrs. E. T. Jenkins | (To Be Continued) |
| Mr. & Mrs. Billy F. Ferrell
Mr. Grover Glenn | Carol J. Earnest
Jewell Johnson | |
| Sunshine Sunday School, Iuka
Mrs. Louise Gooch | Mr. & Mrs. Dan Cooper
Mr. & Mrs. Joe Cooper | Mrs. Mabel Autry
Dr. & Daisy Cooper |
| Mrs. Sue Hawkins
Mother of Mrs. Lester Gordon | Dr. William T. Johnson
Mr. & Mrs. Lewis Buford | Jennie Sue Coltharp
Dr. Gary Berry |
| Mrs. Walter Lee
Mrs. B. John Offutt | Mr. Bonnie Ray Jones
First Baptist Church, Bude | Mr. & Mrs. Boyce Keating
Rev. & Mrs. James A. Breland |
| Mr. Earl Graves
Mrs. Eugenia Martin | Mrs. Minnie Kelley
Mrs. Lametta Knight | Mr. & Mrs. Bobby Hannaford
Jonathan & Judson Brown |
| Albert A. Greene
Dorothy & Clyde C. Parker | Mr. & Mrs. Hiram L. Lynch
Mrs. H. L. Thompson | Nell Wynn
Mrs. Jeanette Douglas |
| Mrs. Thelma Greer
Doris A. Pace | Mrs. A. L. McMillin, Jr.
Mr. & Mrs. W. W. Kirk | Jeanette Douglas Bible Class, Magee |
| Hall Griffin
Mr. & Mrs. Otis Evans | Mr. & Mrs. Pat H. Gullledge
Mr. Douglas M. Lancaster | First Baptist Church Greenwood Staff |
| Mr. & Mrs. John E. Pritchett
Jerry Ray Grisset, Jr. | Mr. & Mrs. Prentiss G. Cox
Mr. & Mrs. Devere Lancaster | Virginia S. Long
Children & Grandchildren of Ruby Foster |
| Mr. & Mrs. Will Barrett
Bill Barrett | Dr. Sam Leggio
Mary Hartford | Ruby G. Foster
Dr. David E. Hall |
| Mr. & Mrs. Prentiss G. Cox
James K. Halford | E. W. Permenter
Roger & Myrtis Scarborough | First Baptist Church BYW, West Point |
| Mr. & Mrs. Billy R. Havard
Alice Jobe Hammond | Waldo B. Linley
Mrs. Amalita P. Furr | Mrs. Ruby Rose Hamilton
Ruth A. Furey |
| James W. Hammond
Mrs. Olivia Hanna | Mr. W. A. (Buck) Lott
Young Married I Sunday School, Winona | Mrs. Ann Hannaford
Virginia P. Arbogast |
| Mr. & Mrs. John T. Keeton, Jr.
L. W. Harmon | E. J. "Buddy" Madden
Mary Dudley | Mrs. James Hargrove
Serenity Sunday School, Greenwood |
| Mr. & Mrs. Dwight Harmon
Mr. & Mrs. N. L. Burton | Robert Regan
Mr. M. B. Mallon | Dr. & Mrs. Wyatt Hunter
Lydia Sunday School, McComb |
| Mrs. Bertha Hartfield
Nella & Cletus McCurley | Kelley & Jean Travis
Billie Sue Martin | Mrs. Ella B. Knight
Mr. & Mrs. M. L. "Sonny" Knight |
| Mr. Claude Hatcher
Mrs. Earline Keith | W. C. Hathorn
Mr. & Mrs. Leroy Mason | Juanita W. Knight
Mr. M. L. "Sonny" Knight |
| Mrs. Corinne N. Havard
Sarah N. Shaw | Mrs. Mary Lee Lowrey
Mr. Leroy Mason | Rev. Thomas P. Lane & Liz
Dr. & Mrs. Fred Lawrence |
| Mr. Roy Havers
Mr. & Mrs. Sam Langley | Mrs. Douglas C. Farr
Shondra May | Mr. & Mrs. Joe W. Lang
Willie C. Sapp |
| Mr. Homer Hawkins
Mr. & Mrs. Walton Hughes | Mr. & Mrs. Dale Rogers
Mr. Spurgeon Mayfield | Roy Lee McAlum
Mr. & Mrs. J. W. Carter |
| S. F. Higginbotham
Mr. & Mrs. Robert E. Smith | Seekers Sunday School, Jackson
Joe McClanahan | Miss Ethel McCarty
Ruth Sunday School, Tupelo |
| Stephanie Renee Hill
Mr. & Mrs. Earl Hill, Jr. | Adult II Sunday School, Columbus
Mrs. Ruth Melton | Dr. Kermit D. McGregor
Paul H. Jones |
| Mr. A. N. Hisscox
Mrs. Louise S. Hisscox | Mr. & Mrs. Dutch Farmer
W.S. (Woody) Montgomery | Mrs. Mavis Miller
Ruth Sunday School, West Point |
| Travis Hitt
Gene & Betty Cryder | Lorena B. Newman
Mr. Herbert Moore | A. P. Rose
Ruby Rose Hamilton |
| Mrs. Freddie Hodge
Mrs. Florence Richardson | Mr. & Mrs. Leo Hill, III
Jerry Randel (Randy) Moore | Frank Shawblosky
Tommy & Peggy Taylor |
| Mrs. Jack Alexander
Mr. Everette Hollingsworth | Mr. & Mrs. Lee McWilliams & Joseph
Catherine Morgan | Herman Simpson
Cascilla Baptist Church |
| Desiree Black Stacy & Class of '34, Sturgis
Wayne & Becky Herbert | | Rev. Donnie Stewart
Mr. & Mrs. C. C. Shadrach |



Nineteen young people from Pearl River Junior College spent their Spring Holidays painting and working at The India Nunnery Campus of The Baptist Children's Village. Accompanying the group was Bill Kilpatrick, BSU Director at Pearl River Junior College.

Baptist Record

- Uniform: *A hope built on truth*
- Bible Book: *A new beginning in Jerusalem*
- Life and Work: *Christ is Lord*

A hope built on truth

By Gus Merritt

II John and III John; Focal passage:
II John 1-11; III John 2-4

The sender and recipient of the second letter of the Apostle John are not identified by name in the open verse. This was probably due to the danger of the times in which the letter was written. The sender is identified as "the elder." The elder not so much in regard to age as to his responsibility as spiritual leader and teacher. The internal evidence of the letter makes John the Apostle the writer. The recipient is identified as "the elect lady."

Some believe a Christian mother and her children are the recipients of the letter. One argument for this is the threefold invocation of grace, mercy and peace found in verse three. This threefold invocation is only used to ad-

dress individuals where it appears in other writings of the New Testament (I Timothy 1:2; II Timothy 1:2; Titus 1:4). Others believe the letter was sent to one of the churches in the general vicinity of John's territory.

The reason for writing this letter is "For the truth's sake (v. 2) and to encourage those who know the truth to walk in the truth. There were deceivers going about the churches and teaching the false doctrine that Jesus Christ had not come in the flesh and would never come in the flesh. These deceivers were most likely the Gnostics. The Gnostics believed all matter was evil and a holy God could not possibly inhabit human flesh. They denied the humanity Jesus teaching that He was only a phantom and not real flesh (v. 7).

The truth which John encourages them to hold to and walk in is the teachings concerning Christ as well as the teachings of Christ. The word translated "doctrine" is the word for teach. The false teachers were not only refusing to follow the true teachings but they were "transgressing" (v. 9). The word "transgresseth" means "to go beyond." They were going beyond what had been taught as the truth. This false approach is being followed today by those who are involved in the cults. The cults believe they have received some "new revelation" in addition to the Scriptures. The cults also either deny the humanity of the deity of Jesus — mostly the deity.

Two things must be kept in mind in dealing with false teachers. First, we are not to have fellowship with them in any way (vs. 10-11), not only are we not to allow them into our homes but we are not to even give affirmative greetings. In so doing we become

"partakers of their evil deeds" (v. 11). The word "partakers" comes from the word translated fellowship. Therefore we are not to place our stamp of approval upon them in any way. The word for "deeds" is really the word for "works." Works go farther than deeds.

Second, we are to love one another (vs. 5-6). The church at Ephesus was zealous for orthodoxy but had left their first love (Rev. 2:2, 4). In our zeal to combat false teachings, we must be careful that we do it in the spirit of love. There can be no real fellowship with the ones who teach error, but we cannot allow our stand to cause us to be unloving. Without love, we cannot reach the erring ones.

The need to open the homes of Christians for hospitality in John's day was because the church met in homes. Also, the teachers and preachers travelled about from one place to another. They were poor materially and needed a place to stay. This

meant that the Christians should be hospitable but also careful not to allow the false teachers to come into their homes. These false teachers came under the guise of true teachers. Notice how the cults practice deception in order to gain entrance into homes.

John's third letter is addressed to Gaius. Gaius was a devout Christian who opened his home to the Christian teachers and preachers. For his Christian hospitality, he was highly commended. Gaius not only believed the truth but he walked in the truth (vs. 3-4). Apparently Gaius was led to salvation in Christ by the Apostle John (v. 4). Sometimes it is difficult to get church members to have visiting preachers and teachers in their homes, especially during revivals and Bible conferences. May we be more like Gaius!

Gus Merritt is pastor, Clarke Venable, Decatur.

A new beginning

By Billy McKay

Ezra 1:1-3:13

Introduction. Ezra, Nehemiah, and Esther were historical books written after the 70 years captivity. The reason for the captivity is explained in Lev. 26:32-35 and 2 Chron. 36:21 where Israel was commanded to let the land rest every seventh year. They ignored this for 490 years. Therefore, God decided to put the whole nation in jail in Babylon for 70 years to make up for the years the land did not get its rest. Jeremiah explained this in Jer. 25:11. Daniel understood by reading Jeremiah that the length of the captivity would be 70 years (cf. Dan. 9:2).

Some background facts on the book of Ezra are as follows:

1. **The Penman.** The writer, Ezra, was a very versatile man. He is a

biblical character who has not received proper recognition for his work. First, he was a scribe in the law of Moses (7:6,11). He organized the synagogue and founded the order of the scribes. Since scribes made copies of the word of God, we might say that he was the forerunner of the Xerox copy machine! Ezra helped settle the Old Testament canon and arranged the Psalms. Second, he was a priest (7:11,12,21; 10:10,16). Thirdly, Ezra was a great evangelist and reformer (cf. Neh. 8). Fourthly, many scholars feel he wrote 1 & 2 Chron. and Ps. 119.

2. **The Period.** Ezra was written after the captivity (1:1). At this time Haggai and Zechariah were encouraging the people in the rebuilding of the temple.

3. **The Purpose.** First, the book records two returns of people from

Babylon. The first was led by Zerubbabel (Ezra 1-6) and the second under Ezra (Ezra 7-10). Second, the book has a spiritual purpose. This involved a correcting of their wavering spiritual lives by becoming involved in re-establishing temple worship and returning to their covenant obligations to God. We must remember that the sacrificial system in the tabernacle and temple was a kind of a passion play portraying in visual aid form the future work of Jesus Christ (cf. Heb. 9-10). When it was correctly implemented, it presented a beautiful picture of Jesus Christ, the Lamb of God and the priest of God (cf. John 1:29; Heb. 4:14-16).

This lesson tells of a new beginning in life for God's people. We too can have a new beginning in life for the following reasons: I. God's grace permits us to return to a new beginning in life (1:1-4). According to 1:1 God moved the heart of the pagan king Cyrus to issue an edict to rebuild the temple in Jerusalem. This is totally

due to the grace of God and shows the sovereign hand of God behind the events of history.

The return from captivity was a sort of a new "Exodus" in which God took his enslaved people back to the land of promise. In 1:3 we note that Cyrus issues no command for anyone to return. This was no legal thing. It must be the result of grace working in the soul. So, the source of a new beginning is God's grace.

II. God's grace produces in us a repentance for a new beginning in life (1:5-11). In all about 50,000 returned to Jerusalem under the leadership of Zerubbabel. The book of Esther tells us that God did not take the same pleasure in those who remained as those who went back home. Repentance resulted in a change of life for those who returned. The rebuilding of the temple was the re-establishing of the sacrifices and the priesthood which were shadows of the coming Christ. (cf. Heb. 10:1).

III. God's grace provides for us a

restoration to a new beginning in life (3:1-13). A. By means of a sacrifice (3:1-6). The rebuilding of the altar (3:2), and the offering of the burnt offerings (3:5-6) were a picture of the future work of the Christ (cf. Heb. 10). The Hebrew word "offering" means "to draw near to." Therefore, by the proper offering or sacrifice a person draws near to God. B. By means of a sanctuary (3:7-13). The Egyptians gave the Israelites the wealth to build the tabernacle. Ezra 1:4 reveals that those Jews who stayed in Babylon gave money to build the temple. This sanctuary was to be a permanent residence for the altar of God. It also symbolized the place where God resided. This meant that the people of God would be assured of a continual restoration to a new beginning in life. All of this is grace.

Conclusion. God is often referred to as the God of a "second chance." This results from God's grace which permits us to have a new beginning in life.

McKay is pastor, 1st, Belzoni.

Christ is Lord

By Peter McLeod

Colossians 1:12-22

During my junior year in college I had the privilege of leading music for a religious emphasis week on campus. The late Kearney Keegan, who was well-known as "Mr. Baptist Student" was the featured speaker.

One of the most vivid memories I have of that week is a sermon by Keegan on the lordship of Christ. In his message he stated that the next great revival in the church would be a renewed emphasis on and a new awareness of Christ as Lord. That concept so arrested and impressed me that over the years I have searched for evidences of its fulfillment. It is my observation that where Christ is Lord, not only in our mindsets but in our lifestyles, the spirit of God is present with life-changing and energizing power.

As convinced Christians, our effectiveness is not found in the political clout we wield, or in the intellectual gymnastics we display, but in the "faithing" awareness and obedience

we give to our claims that "Christ is Lord."

The Lord of Redemption (vs 12-14)

On only two occasions in the recorded ministry of Christ does he declared a person's sins to be forgiven. The first was in the home of Simon Peter in Capernaum (Mark 2:5) and the second in the home of Simon the Pharisee (Luke 7:48). In both cases, the response of the religious leaders was the same—they questioned his authority to forgive sins (Mk. 2:6-7; Lk. 7:49). The word that our world needs to hear—the message the church must proclaim—is that in Christ, and in Christ alone "... we have redemption, the forgiveness of sin" (Col. 1:14).

E. Stanley Jones, the great Methodist missionary-statesman, tells of preaching a crusade in Japan when he was tapped on the shoulder by someone behind him. Turning, he faced a young Japanese student who earnestly asked him to explain how he could be certain his sins were forgiven. Jones says that he indicated a number of scriptures which dealt with

forgiveness and thought he had handled it well. But three more times the student asked for further assurance that his sins could be forgiven. Out of that experience, Jones said, "There is nothing that a man wants to know more than whether or not his sins can be forgiven." Not a lord of redemption alone, Jesus also helps a man experience the certainty of the forgiveness of his sins.

The Lord of Creation (vs. 15-17)

The story is told that when Thomas Jefferson was president of the United States, he was out horseback riding with friends. They came upon a swollen river and met a man on foot. The man watched as rider after rider began to cross the river, but when Jefferson drew near, he stopped him and asked for a ride to the other side. Jefferson hoisted him up and they went across. Jumping down on the other side, the man was stopped by friends of the president and asked why he had chosen Jefferson. "I didn't know he was the president," the man replied. "Some people have 'No!' faces and some have 'Yes!' faces. He had a 'Yes!' face and that's why I chose him."

Jesus is God's "yes!" face. It is in

Christ and in him alone that we have a clear understanding of God's person and purpose for his creation. It is not enough to say that Jesus is like God. Rather, we must state that God is like Jesus. As the Lord said to Philip in John 14:9, "He that hath seen me hath seen the father." Jesus' "Yes!" faces affirms God's concern for and continuing awareness of his creation. It is his statement that he is Lord of and Lord over that which he has made.

The Lord of the Church (vs 18-22)

Paul's final statement about Christ focuses on the church. God is at work in history through a body of people known and the church and ruling over it is Christ Jesus!

In a former pastorate the chairman of the deacons came to me very distraught about a statement made by a wealthy member. "Pastor," he said. "We can't afford to have her upset. She has enough money to buy and sell the church three times over."

I hesitated and then answered, "No, she doesn't! This church has already been bought by the blood of Christ and it's not for sale."

No one, neither pastor, deacon, Sunday School teacher or wealthy member can "own" the church. Christ

established the church, Christ died for the church and Christ will always be Lord of the church. In our behavior we assert his place in our lives and in our congregations.

McLeod is pastor, First, Hattiesburg.

Baptist Record

CARRIER ROUTE 39
005-DTM 291 3-27
SO BAPT HIS SOCIETY 00
SUITE 400
901 COMMERCE ST
NASHVILLE TN 37203

April 3, 1986

Box 530, Jackson, MS 39205